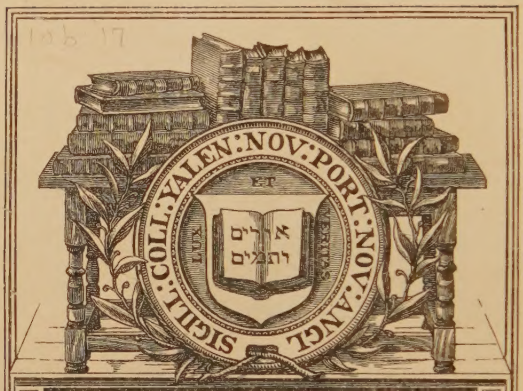
The Broadway Tabernacle
New York City

1840-1900



"I give these Books
for the founding of a College in this Colony"

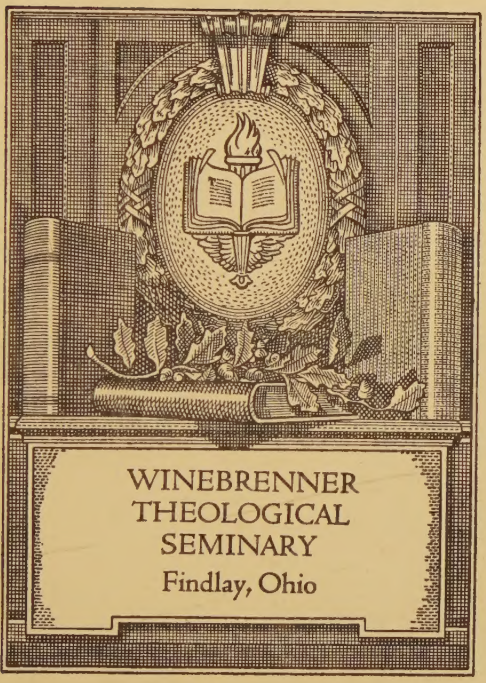
YALE UNIVERSITY
LIBRARY

Gift of

Professor Williston Walker

1919

LIBRARY
WINEBRENNER THEOLOGICAL
SEMINARY



Digitized by the Internet Archive
in 2026

https://archive.org/details/historyofbroadwa0000susa

The History of the Broadway Tabernacle Church

EXTERIOR OF PRESENT TABERNACLE

Thirty-fourth Street and Broadway

THE HISTORY
OF THE
BROADWAY TABERNACLE CHURCH

FROM ITS ORGANIZATION IN 1840
TO THE CLOSE OF 1900,
INCLUDING FACTORS
INFLUENCING ITS
FORMATION

By

SUSAN HAYES WARD

LIBRARY
WINEBRENNER THEOLOGICAL
SEMINARY

New York
1901

Copyright, 1901, by
The Broadway Tabernacle Church

The Trow Print
New York

Introductory Note

THIS volume marks the last goal in the celebration of the Sixtieth Anniversary of the Broadway Tabernacle. When the celebration committee came together for the first time, the pastor outlined before them his scheme for a suitable observance of the occasion and proposed, among chief permanent results to be desired, a printed History of the Church. Behind it lay a great past, whose memorials ought to be gathered up, before they slipped from the knowledge of living men, and placed on record for the generations to come. One of the senior members of the church, Mrs. Chas. Abernethy, adding another proof of the love and devotion of many years in the Tabernacle, both on her own part and that of her lamented husband, came forward with a gift so generous as to insure the publication. The History covers a period of sixty years, and a few months more, in order to bring it up to the beginning of the twentieth century. The author, a former member of this church, has done her work with genuine enthusiasm; and if any errors or inequalities appear, they are due to the limited time which was allowed for preparation, and not to indifference to the importance of thorough investigation nor lack of energy in its pursuance.

BY THE CHURCH HISTORY COMMITTEE.

NEW YORK, June 1, 1901.

Contents

PAGE

The Old New England Way ix

Chronological Record xi

CHAPTER

I. Hindrances to Congregationalism 1

II. Dr. Finney's Work in New York 15

III. The Founding of the Church 32

IV. The First Pastorate 51

V. The Second Pastor, Joseph P. Thompson 72

VI. From the Old to the New Tabernacle 93

VII. The Third Pastor, William M. Taylor 119

VIII. The Fourth and Fifth Pastorates 151

IX. Church Activities 165

X. The Sixtieth Anniversary 196

Appendix

A. Plan of Union, 1801 223

B. Broadway Tabernacle Church Principles and Rules, 1836 224

C. Articles of Christian Faith and Church Government, 1840 226

D. Preamble and Resolution Concerning Charities, 1841 . 229

E. Articles of Faith and Covenant, 1846 230

F. Resolutions as to Absentees, 1851 and 1853 . . . 232

G. Conditions of Membership of Society, 1855 . . . 233

H. Publications by Dr. J. P. Thompson 234

79— 1316

PAGE

I. Some Appreciations of Dr. Thompson 237
J. Publications of Dr. William M. Taylor 239
K. Dr. Taylor's Resignation, 1892 241
L. Acceptance of Dr. Taylor's Resignation, 1892 . . . 242
M. Admission of Members, etc., 1901 243
N. Offieers of Church and Society 249
O. Chronological List of Members 257
P. Summary of Additions and Removals 329

Illustrations

Exterior of Present Tabernacle . . . . *Frontispiece*

FACING PAGE

Interior of First Tabernacle in Anniversary Week . . . 29
David Hale 42
Samuel Pitts 54
Rev. Edward W. Andrews 59
Rev. Joseph P. Thompson, D.D., LL.D. 77
Audience Room of Present Tabernacle 103
Memorial Tablet to Dr. Thompson 118
Rev. William M. Taylor, D.D., LL.D. 127
Memorial Tablet to Dr. Taylor 150
Rev. Henry A. Stimson, D.D. 153
Chapel of Present Tabernacle 175
Parlors of Present Tabernacle 190
Rev. Charles E. Jefferson, D.D. 196

The Old New England Way

If the Reader shall demand how far this way of Church-proceeding receives approbation by any common concurrence amongst us: *I shall plainly and punctually express* my *self in a word of truth, in these following points,* viz.

Visible Saints are the only true and meet matter, whereof a visible Church should be gathered, and confœderation is the form.

The Church as *Totum essentiale,* is, and may be, before Officers.

There is no Presbyteriall Church (*i.e.* A Church made up of the Elders of many Congregations appointed Classickwise, to rule all those Congregations) in the N. T.

A Church Congregationall is the first subject of the keys.

Each Congregation compleatly constituted of all Officers, hath sufficient power in her self, to exercise the power of the keyes, and all Church discipline, in all the censures thereof.

Ordination is not before election.

There ought to be no ordination of a Minister at large, *Namely such as should make him Pastour without a People.*

The election of the people hath an instrumentall causall vertue under Christ, to give an outward call unto an Officer.

Ordination is only a solemn installing of an Officer into the Office, unto which he was formerly called.

Children of such, who are members of Congregations, ought only to be baptized.

The consent of the people gives a causall vertue to the compleating of the sentence of excommunication.

Whilst the Church remains a true Church of Christ, it doth not loose this power, nor can it lawfully be taken away.

Consociation of Churches should be used, as occasion doth require.

Such consociations and Synods have allowance to counsell and admonish other churches as the case may require.

And if they grow obstinate in errour or sinful miscarriages, they should renounce the right hand of fellowship with them.

But they have no power to excommunicate.

Nor do their constitutions bind formalitèr and juridicè.

In all these I have leave to professe the joint judgement of all the Elders upon the river: Of New-haven, Guilford, Milford, Stratford, Fairfield; *and of most* of the Elders of the Churches in the Bay, *to whom I did send in particular, and did receive approbation from them, under their hands: Of the rest* (*to whom I could not send*) *I cannot so affirm; but this I can say, That* at a common meeting, *I was desired by them all, to publish what now I do.*

Thomas Hooker.
1645

Chronological Record

1829. October 13. Union Presbyterian Church organized. Rev. Charles G. Finney held revival services with it during the winter.

1830. Spring. One hundred and three converts joined Union Presbyterian Church. First Free Presbyterian Church formed.

June 27. Rev. Joel Parker began ministering to the church.

1831. July. Plan for a large audience-room for Mr. Finney agitated.

December 31. Congregational Church organized. Rev. Joseph Harrison, pastor.

1832. February 14. Second Free Presbyterian Church organized. Chatham Street Theatre leased for its use.

April 23. Chatham Street Chapel dedicated.

Mr. Finney accepts call to the church.

Cholera summer.

October 5. Mr. Finney installed and stricken with cholera.

1833. January 20. Protracted meeting begun in Chatham Street Chapel.

April 26. Mr. Finney resumed work after illness.

October 2. New York City Anti-Slavery Society formed at the chapel, and attacked by mob.

November 2. Rev. Joel Parker dismissed to minister to church in New Orleans.

Mr. Finney abroad for his health. Rev. John Ingersoll, co-pastor during his absence.

1834. Summer. Mob riots.

November 8. Mr. Finney resumed his ministerial work.

1835. February. Mr. Finney appointed Professor of Theology at Oberlin, O.
March 21. Accepts appointment.
May. Building of Broadway Tabernacle begun.
December. Great fire in New York. Mr. Finney returned from Oberlin for winter preaching.

1836. March 2. Mr. Finney dismissed from Presbytery.
March 13. Sixth Free Church organized as Broadway Tabernacle (Congregational) Church, 120 members.
April. Tabernacle Building completed.
April 10. Mr. Finney installed over Tabernacle Church.

1837. January 18. Convention in Broadway Tabernacle of Congregational ministers and churches of Southern New York. Nineteen ministers present.
Spring. Mr. Finney resigned because of ill-health.
June. Rev. George Duffield, acting pastor.
September. Rev. Jacob Helffenstein accepted call to First Free Church (Dey Street).

1838. April. First Free Presbyterian Church united with Broadway Tabernacle.
September. Letters of resignation offered by both pastors, accepted by church.
October 4. Call given to Mr. Parker.
November 17. Mr. Parker began ministrations.
December 19. Mr. Tappan cited to appear before session on charge of disorderly and unchristian conduct.
December 21. Anti-Slavery Society formed in Tabernacle. Constitution signed by more than eighty members of church.

1839. January 19. Session excluded Mr. Tappan from communion of the church for "contumacy."
January 21. Church meeting called by Mr. Hale for consideration of Mr. Tappan's case.
"Facts and Reasonings" published.
February 11. Mr. Tappan appealed to Presbytery. Appeal not sustained.

1839. March 4. Appealed to General Assembly.
May 27. General Assembly sustained appeal and reversed sentence of Session and decision of Presbytery.
October 8. Rev. Joel Parker received into Third Presbytery.
November 6. Mr. Parker's installation.

1840. June. Mr. Parker resigned. Tabernacle advertised for sale. Mortgage foreclosed.
July 2. Mr. David Hale bought the building at chancery sale for $34,363.74. Church meeting same evening. Mr. Hale invited members to form a Congregational Church.
July 6. Last meeting of joint church held in lecture-room. Company of men remain to form a Congregational Church. Committee appointed.
September 3. Church publicly recognized; seventy-nine members. Articles of faith, etc., adopted.
September 14. Sunday-school organized.
Deacons appointed, and permanent rules adopted.
October 30. Board of Trustees appointed. Rev. E. W. Andrews of West Hartford, Conn., called.

1841. Mr. Andrews began service first Sunday of January.
January 4. Society incorporated.
January 31. Installation of pastor.
March 1. At annual meeting * reported accessions by letter, 37; on profession, 3; losses, 0. Membership, 107.
November 8. Lease of building signed.
Sunday-school more than fifty teachers, seven Bible classes, more than two hundred and thirty scholars. Four other Sunday-schools superintended and largely conducted by Tabernacle members.
Revival services, aided by Rev. Edward N. Kirk.

* Until 1872, the annual meetings were in February or March, and reported statistics of previous year up to date.

1842. February 28. Annual meeting. Accessions: by letter, 87; by profession, 15. Losses: by letter, 7; by death, 1. Membership, 201.

1843. February 27. Annual meeting. Accessions: by letter, 63; on profession, 59. Losses: by letter, 33; by death, 2. Membership, 288.

1844. February 27. Annual meeting. Accessions: by letter, 58; by profession, 37. Losses: by letter, 29; by death, 4. Membership, 350.

February 26. Monthly concert established. Samuel Pitts appointed Steward.

March. New organ purchased by Organ Association.

August 6. Rev. E. W. Andrews resigned.

August 14. Council for dismission of pastor.

December 10. Rev. Joseph P. Thompson called.

December 31. Call declined.

Monthly concert and Missionary Society established in connection with Sunday-school. Women of church support home missionary in the West.

1845. February 25. Annual meeting. Accessions: by letter, 19; by profession, 17. Losses: by letter, 29; by death, 2; excommunicated, 1. Membership, 354.

Tabernacle property bought by Society. Mortgage, $18,000. Building repaired, painted, carpeted.

March. Call to Rev. J. P. Thompson renewed, accepted.

April 15. Mr. Thompson installed.

October 28. Committee appointed to revise articles of faith.

1846. February 24. Annual meeting. Accessions: by letter, 38; by profession, 8. Losses: by letter, 38; by death, 1; excommunicated, 1. Membership, 360. Revised articles of faith, form of admission, and permanent rules adopted.

Sunday afternoon service omitted in summer. History of church, articles of faith, covenant and catalogue of church published. Revival.

1847. March 9. Annual meeting. Accessions: by letter, 36; by profession, 50. Losses: by letter, 40; by death, 2; fellowship withdrawn from, 2. Membership, 402. Contributions, $911.80.

March 16. Congregational Association of New York and Brooklyn organized at Tabernacle.

New entrance to lecture-room made. Sunday afternoon service kept up through the year.

1848. February 29. Annual meeting. Accessions: by letter, 23; by profession, 19. Losses: by letter, 32; by death, 3. Membership, 409.

March 14. Resolution as to absentees adopted.

1849. February 27. Annual meeting. Accessions: by letter, 25; by profession, 12. Losses: by letter, 39; by death, 7. Membership, 400. Choir leader, George Andrews, resigns.

January 9. Christian Psalmist adopted as hymn-book in place of Church Psalmist.

Resolutions adopted upon David Hale's death by church, society, and trustees.

1850. February 26. Annual meeting. Accessions: by letter, 22; by profession, 17. Losses: by letter, 24; by death, 10; by excommunication, 1. Membership, 404. Contributions, $1,240.98.

William P. Bradbury, leader of choir. List of members purged of absentees.

August 26. Council to ordain evangelists.

Tabernacle refitted, carpeted, and painted.

1851. February 25. Annual meeting. Accessions: by letter, 24; by profession, 5. Losses: by letter, 39; by death, 3. Membership, 391. Contributions, $921.03.

March 31. Property purchased for permanent entrance at cost of $20,250.

May 13. Rule relating to absentees adopted.

Rev. Luther Gulick ordained as missionary to the Pacific.

1851. December 30. Rule in regard to letters of dismission added to standing rules and Committee on Absentees appointed.

1852. March 1. Annual meeting. Accessions: by letter, 39; on profession, 24. Losses: by letter, 78; by death, 7; fellowship withdrawn from, 5; excommunicated, 2. Membership, 362. Contributions, $3,623.56.

January 27. Mrs. Joseph P. Thompson died.

Dr. Finney held revival services.

March 9. Passage omitted from form of admission "Wo, wo," etc.

Leave of absence granted pastor for a year from August or September. Deacon Pitts removed to Michigan.

June 29. Principles of Discipline adopted.

Volunteer Committee to solicit donations for the $50,000 fund for building houses of worship in the West. Mortgage paid off.

1853. March 1. Annual meeting. Accessions: by letter, 19; on profession, 15. Losses: by letter, 40; by death, 5; fellowship withdrawn from, 23; excommunicated, 2. Membership, 326. Contributions, $3,931.68.

April 26. Resolution in regard to withdrawing fellowship from absentees adopted.

May 16. Voted to partition front entrance from Broadway.

Pastor's salary increased to $3,000.

1854. February 27. Annual meeting. Accessions: by letter, 26. Losses: by letter, 32; by death, 8; fellowship withdrawn from, 14. Membership, 298. Contributions, $5,149.67.

May 31. Frederick S. Boyd engaged as sexton.

Mr. Ensign, organist and valuable church member, left. Afternoon service discontinued in summer. Mr. George Andrews again choir leader.

December 19. Conference of churches of New York and vicinity convened in Tabernacle.

1855. February 27. Annual meeting. Accessions: by letter, 15; by profession, 6. Losses: by letter, 43; by death, 2; fellowship withdrawn from, 5. Membership 265. Contributions, $3,728.26.

January 20. Deacon Pitts died, mourned by the church.

March 2. Rules as to qualifications of members of society adopted.

April 8. Dr. Thompson's historical sermon, tenth anniversary.

July 2. Afternoon service given up.

November 13. Trustees authorized to sell Tabernacle and provide site for new church. Pastor authorized to hold service up town part of each Sabbath.

New manual printed.

1856. February 26. Annual meeting. Accessions: by letter, 20; by profession 11. Losses: by letter, 27; by death, 2; fellowship withdrawn from, 6. Membership, 265. Congregation largest in the city. Contributions, $7,025.

September 29. Church Committee licensed Brother Joseph Harris to preach.

1857. February 24. Annual meeting. Accessions: by letter, 27; on profession, 11. Losses: by letter, 24; by death, 1; fellowship withdrawn from, 8. Membership, 270. Contributions, $5,210.91.

February 23. Sale of Tabernacle for $122,000 ratified by Society.

April 6. New site approved and purchased.

April 20. Building Committee appointed.

April 26. Last service in Broadway Tabernacle.

July 17. Plans for church accepted.

Sabbath services held in City Assembly Rooms; and in chapel of Home of the Friendless after October 23.

December 25. Corner stone laid at Thirty-fourth Street and Broadway.

1858. March 1. Annual meeting. Accessions: by letter, 18; on profession, 4. Losses: by letter, 14; by death, 3;

fellowship withdrawn from, 1. Membership, 274. Contributions, $2,585.73.

1858. February 15. Voted to rent seats in new chapel for current expenses. Ladies' Sewing Society to furnish social rooms of chapel.

May. Lecture-room of new chapel first occupied first Sabbath in this month.

November. Sabbath Hymn Book adopted.

1859. March 1. Annual meeting. Accessions: by letter, 60; by profession, 41. Losses: by letter, 29; by death, 4; fellowship withdrawn from, 5; excommunicated, 1. Membership, 336. Contributions, $4,549.11.

Ex parte council called by aggrieved members of Church of the Puritans.

Ladies' prayer meeting established at Dr. Thompson's request, led by Mrs. Marshall O. Roberts (Caroline D.), Thursday afternoons.

April 24. New House of Worship dedicated.

Debt on building, $65,000. Service of plate for communion presented by Francis B. Nicol. Strangers' Committee appointed from Pitts Bible Class. Miss Marion McGregor (Mrs. Christopher), engaged as organist.

1860. February 28. Annual meeting. Accessions: by letter, 44; by confession, 9. Losses: by letter, 27; by death, 2; fellowship withdrawn from, 3; excommunicated, 1. Membership, 356.

January. Rules of Society in relation to elections adopted.

March 6. Changes in permanent rules adopted.

March 19. New form for letters of dismission ordered.

New manual with many changes in rules, form of admission, and covenant. Pastor's salary raised to $4,000.

1861. February 26. Annual meeting. Accessions: by letter, 39; on profession, 5. Losses: by letter, 30; by death, 3. Membership, 367.

1861. May 2. Second *ex parte* council called by members of Church of the Puritans. Council withdrew fellowship from that church, forty-one of whose members were recommended by council to Tabernacle.

1862. February 26. Annual meeting. Accessions: by letter, 102; on profession, 12. Losses: by letter, 22; by death, 7; fellowship withdrawn from, 3; excommunicated, 1. Membership, 448.

Standing Committee appointed to take in charge Centre Street Mission. Some changes in covenant and form of admission.

1863. February 24. Annual meeting. Accessions: by letter, 38; by profession, 16. Losses: by letter, 30; by death, 5; fellowship withdrawn from, 1. Membership, 466.

By free-will offering in February paid $25,000 of debt. Several collections for patriotic purposes; $600 to aid Harlem church build its chapel.

1864. March 1. Annual meeting. Accessions: by letter, 35; by profession, 28. Losses: by letter, 22; by death, 10; fellowship withdrawn from, 8; excommunicated, 1. Membership, 488.

On second Sabbath of March $40,000 subscribed and every claim on church property cancelled.

Pastor visited Army of the Cumberland in May.

At after-meeting held Sunday evening, June 26, $30,000 subscribed to furnish a regiment for the Government.

Prayer meeting of Ladies' Christian Union transferred to Tabernacle Wednesday mornings and united with weekly meeting led by Mrs. Roberts. Alterations in organ and choir at cost of $2,600. Pastor's salary increased to $5,000. Some changes in covenant and form of admission.

November 16. Conference of churches to prepare for National Convention.

1865. February 28. Annual meeting. Accessions: by letter, 39; by profession, 8. Losses: by letter, 32; by death, 5; excommunicated, 1. Membership, 497. Contributions about $10,000.

March 8. Committee appointed to raise money and secure land for another Congregational Church and Society up town.

Thanksgiving service "for victories to our arms" in April.

June 1. Public service in commemoration of President Lincoln.

Collection plates presented by Mrs. F. B. Nicol in September.

December 11. "Memorial service for our fallen heroes."

Pastor's salary increased to $6,000. Leave of absence for nine months with $2,500 allowance for travelling expenses.

1866. February 27. Annual meeting. Accessions: by letter, 33; by profession, 13. Losses: by letter, 29; by death, 6. Membership, 508. Contributions about $11,000. Only five left of those who organized the church.

Woman's prayer meeting continued daily for three months, beginning with week of prayer. Professor Roswell D. Hitchcock and Professor Shedd supply pulpit. Pastor's salary raised to $8,000. Paid on mortgage $30,000. Mission Committee secured mission chapel in Forty-eighth Street between Eighth and Ninth Avenues, and organized a Congregational Church, removing thither former mission school, corner of Sixth Avenue and Thirty-ninth Street. New manual issued. Church Sunday-school obtained a piano and library of 700 volumes.

1867. February 26. Annual meeting. Accessions: by letter, 29; by profession, 22. Losses: by letter, 31; by death, 12. Membership, 516. Contributions, $16,000.

Pew rentals raised.

1868. February 25. Annual meeting. Accessions: by letter, 38; by profession, 22. Losses: by letter, 33; by death, 8. Membership, 535. Contributions, $18,000. Subscribed for church debt, $2,670. Portrait of Dr. Thompson, painted by Carpenter, presented to society by Dr. Pierce of Rutgers Female College. James Smith, for many years trustee and treasurer of society, died July 3. Pews made free Sunday evenings.

1869. March 3. Annual meeting. Accessions: by letter, 37; by profession, 23. Losses: by letter, 33; by death, 6; excommunicated, 1. Membership, 555. Contributions, $11,689.29.

May 18. Rev. Absalom Peters, a stanch friend of the church and in his later years a member, died.

November 10. Seth W. Benedict, trustee and active promoter of church interests, died.

November 24. Pastor's salary fixed at $9,000.

Bethany work begun. Ladies' Home Missionary Society organized. Church work organized in departments. Lost by removal, W. W. Fessenden, an active officer of the church.

1870. March 2. Annual meeting. Accessions: by letter ,23; by profession, 25. Losses: by letter, 43; by death, 5; fellowship withdrawn, 1. Membership, 554. Contributions, $11,689.29.

Sexton's salary advanced to $2,000.

1871. March 1. Annual meeting. Accessions: by letter, 19; by profession, 14. Losses: by letter, 34; by death, 8. Membership, 547. Contributions, $25,126.01.

October 22. Dr. Thompson resigned.

Society passed resolutions of sorrow and sympathy and voted a gift of $30,000 to retiring pastor which was increased by $25,000 from members of church and congregation. One thousand three hundred and fifty-seven additions to church during Dr. Thompson's pastorate.

November 8. Council for dismission of pastor.

1871. November 15. Relations dissolved. Dismissed from church by letter to *Dom Kirche*, Berlin, Prussia.

November 22. Rev. William M. Taylor called. Dr. Thompson delegated to visit Mr. Taylor and urge call.

December 29. Call accepted.

1872. February 28. Annual meeting. Accessions: by letter, 38; by profession, 24. Losses: by letter, 25; by death, 6; excommunicated, 1. Membership, 578. Contributions, $33,952.28. Annual meeting of church changed to the business meeting before the first Sabbath in January.

December 30.* Annual meeting. Accessions: by letter, 20; by profession, 9; letter returned, 1. Losses: by letter, 19; by death, 4. Membership, 585. Contributions, $15,213.59.

March 1. Mr. Taylor arrived. Began pastoral work second Sabbath of this month.

April 9. Installation by council.

Salary $10,000. A twenty-year endowment policy on Dr. Taylor's life secured of $25,000, annual premium to be paid by Society. Rent of house paid also. Extensive alterations in church building during summer. Bethany Christian Association formed. Rev. Robert W. Haskins left Bethany. Rev. Rufus S. Underwood succeeded him as missionary pastor and Frederick Link as superintendent of Sunday-school.

Band of Cheerful Workers for Foreign Missions organized in Mrs. Austin Abbott's Sunday-school class.

1873. Accessions: by letter, 90; by profession, 46. Losses: by letter, 29; by death, 8. Membership, 683. Contributions, $25,519.14.

Henry C. Hall, deacon for ten years, died; also Mr. Lansing C. Moore, a tried friend of the Society. Literary Society for young men organized. Pastor's

* From this time on the statistics are made out at the close of the calendar year.

removal expenses paid and house furnished. Salary fixed at $12,000. Preaching service at Bethany, Sunday mornings, in place of Sunday-school.

1874. Accessions: by letter, 55; by profession, 39. Losses: by letter, 13; by death, 12; by discipline, 1. Membership, 751. Contributions, $19,939.53.

Among the deaths specially noted is that of William Allen, May 25, "who fulfilled in a remarkable degree all the kindly offices of a Christian brother;" Myron J. Frisbie, an efficient helper, October 13, and Mrs. Marshall O. Roberts, the founder of the Ladies' Christian Association (Young Women's Christian Association), December 12.

Barnabas Root, a native African, examined by Council November 5, ordained as missionary, November 7.

Mr. Samuel Colcord, member of the church, ordained by Council December 9, as evangelist. Pastor had three months summer vacation. In place of other mortgages, one bond and mortgage for $58,000 substituted. Reading-room opened in Bethany.

1875. Accessions: by letter, 74; by profession, 85. Losses: by letter, 37; by death, 9; by discipline, 1. Membership, 863. Contributions, $18,512.32.

Suit relating to expenses for widening Broadway decided adversely. Assessment $13,000 with interest, amounting to $18,300. Pastor's salary increased $500. Church debt reduced $4,000. Thomas T. Berry, member of church committee and superintendent of mission school, died January 30. Cheerful Workers adopt Miss Carrie E. Bush as their missionary. Rev. William Plested, pastor of Bethany. Cemetery Association of Bethany Mission formed.

1876. Accessions: by letter, 60; by profession, 90. Losses: by letter, 29; by death, 14. Membership, 970. Contributions, $16,545.53. Special resolution on death of Dr. Thomas Ritter, for thirty-one years a member of the church. Turrets rebuilt and other outside

work done at cost of $3,000. Fifty thousand dollars paid toward debt.

1877. Accessions: by letter, 56; by profession, 43. Losses: dismissed to Bethany church, 90; other letters, 19; by death, 11; fellowship withdrawn, 12; excommunicated, 1. Membership, 936. Contributions, $18,558.75.

February 28. Plan for organization of Bethany Church adopted.

April 13. Bethany Church organized. Rev. William Plested, pastor.

Tabernacle closed two and a half months in summer for repairs. Pastor's salary increased $500. Debt reduced $8,000. Charity Committee of Sunday-school organized by Dr. Henry D. Ranney.

1878. Accessions: by letter, 48; by profession, 25. Losses: by letter, 31; by death, 10. Membership, 968. Contributions, $13,972.36.

March 29. Mr. Charles Abernethy, for ten years a trustee, died.

Debt reduced $12,000. Rev. Willard Scott succeeds Mr. Plested as pastor at Bethany Church.

1879. Accessions: by letter, 52; by profession, 15. Losses: by letter, 30; deaths reported, 11. Membership, 993. Contributions, $18,034.14. Special resolutions on deaths of Deacon Henry Whittlesey and Dr. Joseph P. Thompson.

December 1. Rev. Willard Scott left Bethany Church.

1880. Accessions: by letter, 60; by profession, 21. Losses: by letter, 29; by death, 18; deaths not reported earlier, 18. Membership, 1,027. Contributions, $17,293.11. The deaths of Robert L. Hall and Nathaniel Fisher, twelve years trustee, specially noted in the report, also that of Dr. Bush, District Secretary of A. B. C. F. M., long associated with the Tabernacle though not a member.

1880. February 1. Rev. Charles H. Burr assumed pastorate of Bethany Church.

April 1. Bethany Secular Library established and opened through efforts of Dr. E. P. Hoyt.

Four thousand dollars paid on bond and mortgage, and $2,500 extra to pastor for family travelling expenses.

1881. Accessions: by letter, 47; by profession, 12. Losses: by letter, 37; deaths reported, 17. Membership, 1,032. Contributions, $20,938.52.

March 11. Abel K. Thompson, one of the founders of the church, died.

Largest pew rentals ever received by the Society, $37,-880.40. Paid on bond and mortgage, $4,000. Service held Sunday and Monday, September 26 and 27, commemorating President James A. Garfield. Council held in Tabernacle to ordain William J. Peck, fellow member, as evangelist. Church recarpeted. Mothers' meeting started in Bethany. Dr. Taylor's salary raised to $16,000.

1882. Accessions: by letter, 42; by profession, 15. Losses: by letter, 22; by death, 12; excommunicated, 1. Membership, 1,054. Contributions, $52,190.81, more than $30,000 being for Bethany Mission.

Among deaths is noted that of Mrs. William H. Smith, March 11, a liberal helper in church work and member for twenty-one years, and Deacon William G. Lambert, December 24, one of the founders, and of the original board of deacons.

March 12. More than $30,000 subscribed for building Bethany Church.

March 13. Reception to Dr. Taylor to celebrate his tenth anniversary. More than 947 united with church during these ten years.

Fresh air work begun in Bethany. "Helping Hand" organized by Mrs. L. M. Bates.

1883. Accessions: by letter, 42; by profession, 19. Losses:

by letter, 22; by death, 8. Membership, 1,085. Contributions, $22,838.17.

1883. February 15. Death of Dr. Lafayette Ranney, identified with Bible class work in Sunday-school.

Choir enlarged by second quartette. Indebtedness on Tabernacle property, $37,000; on account of Bethany, $16,000.

March 11. Bethany Church dedicated. Additions to Bethany Church, 31. Membership, 158. Bethany Young People's Association organized.

May 23. John D. Long ordained by council.

1884. Accessions: by letter, 60; by profession, 22. Losses: by letter, 32; by death, 16. Membership, 1,119. Contributions, $28,098.63. Individual members contributed $40,000 for educational purposes.

John Gray, for many years trustee and president of Board, removed from city. Hour of service changed from 10.30 A.M. to 11. Pastor absent three Sundays in December, collecting $21,537.58 for Parsonage Fund. About $4,000 of which contributed by Tabernacle Church. Pews provided for Bethany Church mainly by generosity of John B. Gough. Membership, 177.

1885. Accessions: by letter, 40; by profession, 19. Losses: by letter, 42; by death, 13; death prior to 1885, 5. Membership, 1,118.

Mrs. William Taylor, active in Home Missionary Society and Bethany, died November 23, and Deacon Thomas W. Whittemore, deacon for nearly twenty years, died July 23. Contributions, $22,328.56.

February 1. Chinese Bible school begun.

Three thousand dollars paid on floating debt. Mrs. Christopher, organist, resigned. Public reception and testimonial given to her. Succeeded by S. N. Penfield. Dr. Taylor's Parsonage Fund completed, $27,000. Tabernacle's contribution brought up to $5,000. Bethany Church membership, 193.

1886. Accessions: by letter, 40; by profession, 29. Losses: by letter, 24; by death, 13; excommunicated, 2. Membership, 1,148. Contributions, $33,277.56. Department of Missions and Charities abolished; Board of Missions, a committee of three substituted. In place of Department of Strangers, Reception Committee of one appointed. Committee of three appointed for Chinese Bible school. Change in administration of Sunday-school. Bethany Church membership, 209. Payment of $5,000 completed to Presbyterian Hospital for bed in perpetuity.

1887. Accessions: by letter, 38; by profession, 33. Losses: by letter, 30; by death, 12. Membership, 1,177. Mr. Caleb B. Knevals resigned charge of Sunday-school, held twenty-one years. Thirty-five thousand dollars raised in March, on debt. Secular school established for Chinese, Monday afternoons. Bed in Woman's Hospital given to church. Mr. Burr left Bethany Church after eight years of service. Membership more than doubled, 230. Bethany Church interior decorated.

1888. Accessions: by letter, 58; by profession, 16. Losses: by letter, 39; by death, 7. Membership, 1,205. Contributions, $30,387. Young Men's Association organized, also Ladies' Society for Missionary Intelligence. Rev. Spencer H. Bray secured as pastor of Bethany Church. Silas H. Paine Superintendent of Bethany Sunday-school. Boys' reading-room opened in Bethany; Christian Endeavor Society, 73 members.

1889. Accessions: by letter, 38; by profession, 25. Losses: by letter, 40; by death, 15. Membership, 1,213. Contributions, $32,589.98. Bethany membership, 257. Annual meeting of American Board held in Tabernacle October 18. Church fitted with electric lights.

1890. Church half a century old. Accessions: by letter, 35; by profession, 24. Losses: by letter, 37; by death, 15. Membership, 1,220, highest number ever reached by Tabernacle Church.

April 6. Forty united with church.

Contributions, $38,931.25. Paid on Bethany debt, $2,500. R. A. Dorman became Sunday-school Superintendent. Young Girls' Society for A. M. A. organized. Bethany Church receives 26 new members.

1891. Accessions: by letter, 26; by profession, 13. Losses: by letter, 54; by death, 16; fellowship withdrawn, 1. Membership, 1,189. Contributions, $41,881.82. Adult Bible class begun, Sunday mornings, conducted by Professor Hamlin.

March 6. Church entertained Manhattan Conference.

For the first time in twenty years Dr. Taylor laid aside from pulpit ministrations by illness. For the Camp Memorial church building, members of Broadway Tabernacle subscribed $7,264, one-third of the cost. A monthly church paper, *Bethany Beacon*, a Girls' Club, and a cooking class, all new Bethany enterprises, started; also Penny Provident Fund.

1892. Accessions: by letter, 11; by profession, 1. Losses: by letter, 34; by death, 19. Membership, 1,148. Contributions, $29,175.72.

July 28. William Henry Smith, senior deacon and leader in many Christian activities, died.

October 27. Dr. Taylor, stricken with paralysis in the spring, after six months leave of absence, resigns.

Church voted, November 2, to continue salary through the year. Dr. Taylor appointed *pastor emeritus*, stipend, $5,000. Mr. J. Winthrop Platner engaged for pastoral work.

1893. Accessions: by letter, 46; by profession, 14. Losses: by letter, 64; by death, 26. Membership, 1,118. Contributions, $29,674.65.

1893. February 20. Mrs. Atossa F. Whittemore, widow of Deacon Thomas Whittemore, an efficient church worker, died.

March 20. Call of church accepted by Dr. Henry A. Stimson of St. Louis, Mo. Began duty April 5. Salary, $12,000. Moving expenses, $1,244.50, paid by society.

Council called for October 31 ratifies Dr. Taylor's withdrawal from pastoral service, his retention as pastor *emeritus* and instals Dr. Stimson. Lecture-room carpeted and seated anew. *New Laudes Domini* adopted in place of *Songs of the Sanctuary.* Children's Day observed. Christian Endeavor (October 1) and Junior Endeavor (November 8) societies started. Society for Women's Work organized. Absentee list begun. Sunday-schools morning and afternoon. E. F. Tripp, church secretary. Bethany membership, 350.

1894. Accessions: by letter, 30; by profession, 13. Losses: by letter, 84; deaths reported, 29; on absentee roll, 196; fellowship withdrawn from, 4. Membership, 851. Contributions, $30,187.15. Extra allowance to Dr. Stimson, $916.67, for rent. Relief Committee organized, also pastor's Bible class and teachers' meeting. New pastor in Bethany Church, Rev. Frederick B. Richards. He starts various new enterprises: Boys' Brigade, Young Men's Institute, gymnasium. Bethany's membership of 312 includes 75 absentees.

1895. Accessions: by letter, 31; by profession, 6. Restorations, 11. Losses: by letter, 47; by death, 18. Membership, 833. Contributions, $25,942.07. Church visitor appointed.

February 8. Dr. Taylor died. Funeral sermon by pastor, Sunday, February 10. Funeral service, February 12. Sermon by Dr. Storrs. Memorial service, February 17, in church.

March 18. Kindergarten work at Bethany, opened.

Society for Women's Work takes in charge Bethany Sewing School, Helping Hand, and Kindergarten. Board of Missions reorganized under name of Bethany Board. Bethany Church has 259 active members, 35 non-resident.

1896. Accessions: by letter, 13; by profession, 7; restored, 4. Losses: by letter, 118, of whom 66 to form Manhattan Congregational Church; by death, 9. Membership, 730. Contributions, $26,296.09.

March 3. Mr. Frederick S. Boyd, sexton for forty-two years, died.

April 19. Deacon Austin Abbott, whose second term as deacon had been over twenty-one years, died.

April 8. Dr. Stimson resigned. Dismissed by Council April 28. Salary paid for ensuing year. First meeting of Manhattan-Brooklyn Conference held in Tabernacle. Ordination of Rev. N. Miller Pratt in Bethany Church.

1897. Accessions: by letter, 10; by profession, 8; restored, 2. Losses: by letter, 28 (of whom 13 to Manhattan Church); by death, 14; absentees, 10; excommunicated, 1. Membership, 697. Contributions, $20,720.44. Rev. F. B. Richards, of Bethany, associate pastor of Tabernacle. Pastoral care of Bethany largely in Mr. Pratt's charge.

1898. Accessions: by letter, 35; by profession, 16; restored, 1. Losses: by letter, 24; by death, 9; absentee, 1. Membership, 723. Contributions, $23,995.71. Church and Society for Women's Work lost by death three active helpers—Mrs. Henry Hayes, Mrs. Henry C. Houghton, Mrs. John H. Washburn.

Call to Rev. Charles E. Jefferson of Chelsea, Mass. Salary, $10,000. Accepted February 10. Installation April 19. Rev. Frederick B. Richards resigned. Service of Song, Sunday afternoons, introduced, also class in Greek Testament Sunday morning, and study of present-day problems in the afternoon. *Broadway*

Tabernacle Tidings started in October. Bethany Church added 32 members.

1899. Accessions: by letter, 47; by profession, 19. Losses: by letter, 19; by death, 14; fellowship withdrawn from, 5. Membership, 742. Contributions, $20,327.79.

Rev. Dr. A. H. Clapp, member for thirty-three years, died April 27.

August 19. Deacon Charles L. Mead, member of this church fifteen years, died.

Men's Association reorganized as Men's League. Numbers of elected members of Church Committee raised from four to nine. Young Women's Club organized. Council held to ordain Rev. Stefano L. Testa. Watch Night observed. Church entertains conference of Woman's Boards of Missions. Kindergarten moved, through Miss Grace H. Dodge's interest, to 361 West Thirty-fourth Street. Society for Women's Work organized in Bethany. Bethany Church membership, 340.

1900. Accessions: by letter, 42; by profession, 10; restored, 1. Losses: by letter, 31; by death, 13; fellowship withdrawn, 2; absentees, 31. Membership, 718. Contributions, $21,914.05. George D. Sweetser, who died August 7, for twenty-one years a member, left as a bequest to the church $20,000 for missionary purposes, and to Bethany $5,000.

May 10. Manhattan-Brooklyn Conference met in Tabernacle. Pastor's assistant, Rev. G. Andrew Gordon.

1901. January 16–23. Celebration of the sixtieth anniversary of Tabernacle Church.

April. Payment of floating debt of $31,500 as an Easter offering, and $1,100 contributed by two women of the church toward an endowment fund for pastoral work.

The History of the Broadway Tabernacle Church

CHAPTER I.

HINDRANCES TO CONGREGATIONALISM.

IN reviewing the history of the oldest American Congregational Church of New York City, the first fact that confronts us is the lamentable weakness of Congregationalism, west of New England, during the first half of the nineteenth century. Not only was it generally conceded that Congregationalism could not prosper outside of New England, but so unpopular was our church polity that when, in 1840, the plan was broached of reorganizing, upon a Congregational basis, the disbanded church that had borne the name of the Broadway Tabernacle, the statement was publicly made that not ten respectable families could be found in New York that would attend a Congregational church.

To account for this weakness and unpopularity it will be necessary to recall certain differing phases of Congregationalism in Massachusetts and Connecticut, and certain events in the history of Congregationalism beyond the limits of the Eastern States.

The early settlers of Plymouth were Separatists, and the first Puritans of Massachusetts, though of the reform party within the Church of England before leaving their native

shores, inevitably became Separatists when they had established themselves in the New World.

The Pilgrims had their church organization before leaving Holland; Elder Brewster went with them, and they expected their pastor soon to follow. But the Puritans of Salem, Church of England people though they were, began by electing their own ministers, laying hands upon them in consecration and prayer, with no other bishop than the ministers themselves, nominating an elder and two deacons, while thirty selected persons were invited to form a church by adopting the confession and entering into the Christian covenant drawn up for them by the Rev. Francis Higginson:

"We covenant with the Lord and one with another, and do bind ourselves in the presence of God, to walk together in all His ways, according as He is pleased to reveal Himself unto us in His blessed word of Truth."

When, on an appointed day, this confession and covenant had been solemnly assented to by the chosen thirty, they constituted the first Congregational church organized in America. The church then proceeded to install their two ministers, elder and deacons, and delegates from the church at Plymouth, though hindered by wind and weather, were not too late in arriving to give to the new church the right hand of fellowship. Thus the Congregational doctrines of the independence of the individual church and the fellowship of churches were maintained, from the founding of New England.

The New England churches held from the outset that no one should enter into the communion of the Church who had not been born of the Spirit of God, and a statement of personal religious experience was required of each candidate for admission to its communion.

These early church founders were men of faith, of noble purpose, and high courage. Devotion to liberty in Church and State dominated their lives; and devotion to religion and to the preservation of the commonwealth they were founding required, in their judgment, that no man should be made freeman

with right to vote in public affairs who was not a member of some church in the colony. This was but grafting on the new England the custom of the old; but in old England infants entered the Church by baptism, and confirmation followed, almost inevitably in early youth. But rigid examinations and statements of personal experience of conversion debarred young people from church membership, and additions to the Church were few.

In a generation or two a natural reaction from the intensity of religious fervor, which had driven the fathers from their homes into the wilderness, began to be manifest in their children. In 1643 only about a ninth of the Massachusetts colonists had become citizens. Thomas Prince says that "a little after 1660 there began to appear a decay, and this increased to 1670, when it grew very visible and threatening, and was generally complained of and bewailed bitterly by the pious among them, and yet much more to 1680, when but few of the first generation remained."

As these children, born in the Church and baptized in infancy, grew to manhood, very few were admitted to the Lord's Supper, as the large majority made no profession of having experienced the new birth, but they desired baptism for their children. They were members of the Church but not in full communion. But the privilege of baptism which they sought for their infant children was so great that they were willing to "own the Covenant," as it was called; that is, assent to the "doctrine of faith" and enter into a formal covenant with the Church to walk as became its members and submit to its discipline. This question of the Half-Way Covenant was discussed for years and voted on in association and synod.

At first only such presented themselves to "own the Covenant" as were already, by baptism, in the Church; but by the beginning of the eighteenth century, still more barriers to church membership were broken down, and "many ministers admitted all applicants of good moral character to the Covenant and granted them and their children baptism without ques-

tion as to whether the recipients were members by birth or not. This was a wide departure from the original Half-Way Covenant practice, and one which tended vastly more than that to cheapen the Gospel ordinances." * Some churches admitted to baptism any respectable person who would take the Covenant obligation, others baptized the children of all reputable baptized persons whether they owned the Covenant or not. By these lax methods of admission members participated in church government who were not admitted to full communion. The colony of Newark, N. J., which was founded in 1666, was undertaken in part as a protest against the adoption of the Half-Way Covenant by Connecticut churches.

Early in the eighteenth century ministers and associations began to realize the low state of religion in the Church itself, and the General Court of Connecticut directed Selectmen to distribute Bibles, catechisms, and other books to "prepare for the right attendance upon that great duty, the Lord's Supper."

The Half-Way Covenant had taught the people that they could have acceptable relations with God without having evidence that their lives were renewed by His Spirit, and that performing religious duties would lead to spiritual renewal. It was even maintained that "the Lord's Supper is a converting ordinance." Religion was respectable, and men were urged to the performance of its outward duties in order to become Christians. "Thus there grew up, in part at least, as the result of the Half-Way Covenant, what was then called 'the new-fashioned divinity,' 'the Arminian scheme of justification by our own virtues.'" †

Meanwhile conflicting tendencies in church government arose in the colonies. The conservative party in Massachusetts sought to strengthen the power of the ministerial and church associations and to restrain the individual minister and the local church; but the movement for stricter ecclesiastical government failed eventually in Massachusetts, though it met with

* Williston Walker, Ph.D., *The Creeds and Platforms of Congregationalism*, p. 279.

† Albert E. Dunning, D.D., *Congregationalists in America*, pp. 238–240.

success in Connecticut, where consociations of churches and associations of ministers were formed in accordance with the civil law enacted in 1708, which favored a concentration of power and authoritative standing councils. These consociations, which had much in common with presbyteries, retained their authority for nearly eighty years until 1780, when the statutes of the State of Connecticut were revised. From that date the authority of the consociation became more and more limited, and now the Presbyterian element has practically disappeared from the discipline of the Congregational churches of that State, and hardly a vestige of the old consociation system remains.

When in the fourth and fifth decades of the eighteenth century the New England churches were roused from their lethargy by the preaching of Jonathan Edwards, Gilbert Tennent, George Whitefield, and others, the revival movement and methods were opposed and deplored by many ministers who were out of touch with religious fervor of any kind. The bitterness of their opposition led them in their own minds and in public speech to cheapen the value of the doctrines taught by the revival preachers. One natural result of the Great Awakening was to quicken theological thought and discussion. New teachers of divinity arose, developing new methods of justifying the ways of God to man. Bellamy and Hopkins followed Edwards as teachers of the ministry, each with his scheme of theology, and Emmons came after with his further modification of the Hopkinsian system. These all held the Christian doctrine in the main as the fathers had transmitted it to them, but each interpreted it in his own way. With these men and their successors the doctrines of Christianity were all-important. They rejoiced to grapple with metaphysical difficulties in their search after divine truth; but there were problems of life, practice, and politics which had to be solved in the troublous days of the latter half of that century, and many ministers cared little for the doctrines of the Gospel and much for civil liberty and a gospel of good works.

At the very opening of the century with the removal of

Increase Mather from its presidency, Harvard College, the trusted training school of Massachusetts ministry, had broken away from conservative control, and in the course of years it became the stronghold of those who opposed the stricter Calvinistic tenets. It was a Harvard student, James Freeman, who made the first open break with the orthodoxy of the day, and, by his leading, King's Chapel became the first Unitarian, as it had been the first Episcopal, church in Boston. From that time on, the differences in the two schools within the Congregational body became more marked. Churches counted themselves "evangelical" that accepted the Assembly's Shorter Catechism; such churches usually encouraged revivals and labored by missionary effort for the conversion of men, while those of Unitarian tendencies called themselves "liberal."

As the struggle went on, churches in the country towns and smaller cities generally kept their old faith, but all those of Boston, except two, became Unitarian.

When in a local church, as frequently happened, the majority of the church remained orthodox while the parish became Unitarian, the property question heightened the quarrel, for the courts recognized the rights of the parish only, as a property holder. One hundred and twenty-six churches and parishes were torn asunder. In eighty-one of them three-fourths of the church remained evangelical, but the Unitarian one-fourth retained its hold upon the church property.

The stricter organization of the churches of Connecticut enabled them to put down any sporadic case of defection to Unitarianism; hence liberal theology made very little headway south of Massachusetts, and a somewhat natural distrust of the Congregational doctrine of the independence of the local church gained ground in Connecticut. Meanwhile, in Massachusetts, the orthodox churches and ministers were drawn closer together, and the present system of local conferences with a general State Association developed, giving the churches organization without limiting the power of any local church. Thus these orthodox churches, though weakened in numbers,

were strengthened and supported by the new ties that bound them together.

And this trial of faith through which they had passed worked for the spiritual good of the evangelical churches, and renewed growth and religious awakening followed. Missionary societies were formed in Connecticut and Massachusetts in 1798 and 1799, to aid and found churches in the new settlements of our country. The American Home Missionary Society, organized in 1826, to include the New York Domestic Missionary Society which had been four years in operation, founded churches, carrying on the work still farther West. The American Tract and Education Societies were formed in 1815, all for evangelizing work in the home land; while the American Board of Commissioners to send missionaries to heathen lands commenced its work in 1810, all begun by Congregational enterprise which had been stimulated by the opposition of the Unitarian party.

The first English settlers on Long Island were New England Congregationalists. From 1640 they founded settlements, and in the latter part of the eighteenth and in the early decades of the nineteenth century many of the churches founded by them were more truly Congregational than the established churches of Connecticut with their Presbyterian tendencies. Indeed, there was an organization of these "Strict Congregational" churches in Long Island, as well as in Connecticut, that differed from their sister churches in disapproving of the Half-Way Covenant and in maintaining the independence of the local church.

There were also settlements of New Englanders along the Hudson River and elsewhere in New York, in which Congregational churches were organized at an early date; while in New Jersey, from the time when the Rev. Abraham Pierson brought his church with him from Connecticut to settle Newark for conscience' sake, Congregational churches were formed which flourished for half a century. The Newark Colony in the spring of 1667 entered into an agreement, sixty-four persons subscribing to it, that none should "be admitted freemen

within our town upon Passaic River in the Province of New Jersey but such planters as are members of some or other of the Congregational churches;" and they further agreed:

"We shall with care and diligence provide for the maintenance of the purity of religion professed in the Congregational Churches."

These churches were independent, comparatively remote from one another, in scattered settlements with no organization to bind them together. After about forty years, the first presbytery in America was organized in Philadelphia in 1705 or 1706. This presbytery, says Dr. William B. Brown in his chapter on New Jersey in Punchard's "History of Congregationalism," had at its organization but six or seven members, the majority of whom were Congregationalists. It was merely a "consociation" for twenty years until after the Synod of Philadelphia had been formed, to include with it three similar presbyteries, all without written constitution or established creed, or any form of discipline or authority over the individual churches. In fact, they were less Presbyterian than the Connecticut consociations, and the churches seeking fellowship naturally connected themselves with these presbyteries.

But in 1729 the "Enabling Act," as it was called, was passed by the synod, recommending the Westminster Confession of Faith and the Book of Discipline to the churches, and seven years later "these standards were made obligatory not only upon the synod and presbyteries, but upon all the churches. The Presbyterian system was now complete, and the Congregational churches were entangled in its meshes. But they were restless there, so that the next twenty years of American Presbyterian history were years of contest and division."

There had been a number of Scotch or Irish Presbyterian ministers settled over churches in New York, Philadelphia, or in the vicinity of these towns, whose influence was brought strongly to bear upon the building up of Presbyterian organization. Connecticut, too, as has been intimated, saw that the independence of local churches in Massachusetts had made possible serious differences of faith among ministers and

churches; and, growing suspicious of Congregational liberty, she threw her influence, as neighbor and mother colony of New Jersey, in favor of Presbyterianism. Connecticut felt, and even Massachusetts seemed to feel, that independent churches could hardly be trusted with full freedom in a new country where neither consociation nor association was at hand to direct or counsel; so newly organized churches were advised to join the nearest presbytery. The accord in faith between the two systems was magnified, the differences in polity minimized, both by the presbytery which invited and the consociation which urged the amalgamation. Doubtless Connecticut Congregationalists were drawn nearer to New York Presbyterians by their common dread of the encroachments of Episcopacy; and their fear that liberty, in new settlements, might degenerate into license was heightened by the horrors of French anarchy.

But Congregationalists of New York and New Jersey, though they adopted the Presbyterian nomenclature, were jealous of their Congregational liberty, and they struggled hard to maintain it. Our denominational Year-Book for 1899 gives the names of twenty-seven churches in New York State organized before 1800. These must have fought a good fight barely to keep alive, through the first thirty years of the nineteenth century. We know this to have been the case with the little church in Chester, N. J., founded in 1740 (the only one now left to the New Jersey Association from that century), which joined in the protest made by a company of ministers and laymen who, in 1780, withdrew from the Presbytery of New York and the Synod of New York and Philadelphia.

These stout old Puritans of New York and New Jersey formed a presbytery known, later, as the Associated Presbytery of Morris County. They declared:*

"We think that the presbyterianism of the Church of Scotland and of the Synod of New York and Philadelphia, is not wholly founded on scripture; but that it takes the power too much out of the hands of the

* *A Brief Account of the Associated Presbyteries*, published 1796, pp. 9, 11.

brethren of the church and gives an unscriptural and an unreasonable power to the elders, etc."

"We find the synod have made many rules, canons, or orders, which we think very inconsistent with the liberties of christian churches, which rules or orders now stand on their records: and we have found ourselves cramped and restrained by those rules, etc."

In their "agreements" when organizing we read:

"We agree that this presbytery as a body, shall never assume or claim any jurisdiction over the churches, etc."

"The presbytery shall make no rules which shall be authoritative, etc."

This Associated Presbytery was divided, twelve years later, for the sake of convenience, and the Associated Westchester Presbytery was formed; and a year later, in 1793, the Northern Associated Presbytery in the State of New York was organized, encouraged thereto by the two previously formed and by the Association of Berkshire County in Massachusetts. One man alone, the Rev. John Spencer, licensed by this association in 1800, gathered nearly all the churches in Oneida County, forming, between 1804 and 1816, about thirty churches on a Congregational basis. Yet another and fourth, the Saratoga Associated Presbytery, was formed in 1807. At that date, these associations, Congregational bodies with a Presbyterian name, were strong and increasing in strength. Before 1816 at least two hundred Congregational churches had been organized in New York, and, but for the unfortunate Plan of Union, unfortunate for both denominations, Congregationalism would doubtless have become the prevailing church polity in New York, Ohio, and other of the Middle States.

When settlers began to pour into "Western New York" from Massachusetts and into the "Western Reserve" of Ohio from Connecticut, home missionaries were sent after them to organize churches in the new settlements. At first eight Connecticut pastors were appointed by the General Association to visit, each for four months, the Western country; but after the Connecticut Missionary Society began to work in 1798 it sent out many men into the field. Missionaries were also sent

from Massachusetts and New Hampshire by their local societies. Before 1800 there were nineteen Congregational churches in Western New York and but four Presbyterian; and from 1800 to 1815 there were sixty Congregational and eighteen Presbyterian churches, the missionaries being supported in the main by Congregational societies.

As far back as 1766 there was a joint convention of the Synod of New York and Philadelphia and the General Association of Connecticut. This met annually for a series of years until interrupted by the stirring events of the Revolution. After the war, when the General Association made overtures for closer union with the Presbyterians, a joint agreement was made in 1794 which allowed delegates from either body to attend the meetings of the other with all the rights of membership. As both Presbyterians and Congregationalists had home missionaries laboring in the newly opened sections, though the latter were pushing the work far more vigorously than the former, it was thought that some plan of union might be devised, by which they might work harmoniously. Such a plan was agreed upon in 1801. This plan was intended to work with absolute fairness for the interests of both parties to the agreement, and for a few years it seemed so to do.

The Plan of Union * allowed churches with pastors of the other denomination to conduct their affairs according to their own church polity, while the pastors kept their own affiliation with association or presbytery and referred their difficulties to them for advice or decision. Churches whose membership was made up of both denominations were advised to have a standing committee through whom all discipline was to be administered to members; appeal being allowed a Presbyterian member to the presbytery and a Congregationalist to the body of church members, or to a council. These standing committees could depute a member to attend presbytery with the same rights there as any ruling elder of the Presbyterian Church.

With this tiny wedge a small opening was made which was enlarged by a later plan through which Congregational

* See Appendix A.

churches and ministers, while still Congregational, were officially brought into presbyteries. First, in 1806, the Albany Presbytery proposed to the Northern Associated Presbytery, that strong Congregational association and conference, that members of either body occasionally present at a meeting of the other should be invited to sit and act as corresponding members of the same. The next year the Synod of Albany admitted the Congregational churches of the region to be represented by ministers and delegates with full rights of Presbyterian members at the meetings of the synod, always provided that while acting with the synod they use Presbyterian standards of doctrine and government. The churches, feeling they were to reap the benefits of association with a highly organized body, adopted the plan blindly, expecting to retain their own polity; but soon they were transformed, in name if not in nature, and were reported in the minutes of the Presbyterian Church. Presbyteries were formed where there were but a handful of Presbyterians, and ministers and churches invited and urged to join them without giving up their connection with their own association. A majority vote in the membership of a church would carry it into the presbytery, but a unanimous vote was required for it to withdraw unless it had permission of presbytery. And while presbytery, synod, and General Assembly were welcoming them with open arms, they were pushed out vigorously from the Congregational fold by Connecticut and Massachusetts. The American Education Society recommended "all young men who go from New England into the boundaries of the General Assembly of the Presbyterian Church to unite with the Presbyterians and not to hold on upon Congregationalism." The Home Missionary Societies did the same. They did not encourage their missionaries to unite their newly formed churches into associations of their own, and Congregationalism, "west of Byram River," was hardly countenanced by orthodox New England.

But the Congregational element in the Presbyterian Church was progressive, independent, and hard to assimilate. Their New England trained ministers were accused of heresies.

Princeton and New Haven theology were not in accord. Mr. Finney, too, was preaching new doctrines and introducing new revival methods, and New School ideas were gaining ground through Congregational influence. The more conservative Presbyterians felt that Congregational churches ought to have no representatives in General Assembly.

In carrying out the Plan of Union, Congregationalists and Presbyterians had joined forces in missionary effort. Both had worked through the American Board and the American Home Missionary Society. But Presbyterians of the Old School grew suspicious of the joint home missionary work and of the American Education Society. They were apt to supply men with a New School bias.

After two or three years of struggle the Old School party, in 1837, carried the General Assembly, abrogated the Plan of Union, declared the Home Missionary and Education Societies "injurious to the peace and purity of the Presbyterian Church," and cut off four synods—the Western Reserve, Utica, Geneva, and Genesee—all made up of churches formed under the Plan of Union, and ordered the Philadelphia Presbytery dissolved.

The following year the New School Presbyterian Church was organized. In church and humanitarian doctrines Congregational churches, formed under the Plan of Union, were in sympathy with New School Presbyterians. The latter continued their missionary work through the societies organized by Congregationalists, and Congregational churches retained presbyterial relations in the exscinded synods. Many of those even of the Associated Presbyteries who had held out heretofore in opposing Old School doctrines and Presbyterian discipline went over now to the New School church, and many Congregational churches and ministers, especially in Ohio, joined the new movement. It has been stated authoritatively that as many as 2,000 churches, originally Congregational, were, by the Plan of Union and these subsequent influences, swept into the Presbyterian fold.

But there was yet left some Congregational leaven in the State of New York. In 1834, four years before this split in

the Church, the General Association of New York was formed. At that date there were one hundred and eight Congregational churches gathered into local New York associations, besides scattering ones that were not associated. The formation of this General Association gave a new impetus to the denomination, and in 1840, the year that saw Broadway Tabernacle reorganized, there were one hundred and twenty-eight Congregational churches connected with eight district associations, besides fifteen that remained independent churches.

But the Plan of Union still worked friction, particularly in the West. When the Convention called by the General Association of Michigan met at Michigan City, Ind., July 30, 1846, Mr. David Hale, founder of the Broadway Tabernacle Church, a stout, clear-headed Congregationalist, was sent from this church as delegate. Of this meeting he wrote as follows: *

> "On the question of abrogating the Plan of Union there was perfect harmony. . . . The Western men called the Convention, and every man, whether from the West or the East, agreed that the plan of 1801 ought to be abandoned and no new one formed. . . .
>
> "The history of the Union of 1801 proved to the Michigan City Convention that in its *perversions* it had been a fountain of discord, of evils great and multiplied, beyond farther endurance, and that one of three things must be done, viz.: this controversy must continue and endure, or Congregationalism must be abandoned and handed over to Presbyterianism, or a friendly and entire separation must be pronounced. We unanimously adopted the last alternative."

Six years later, in 1852, when a general convention of Congregationalists of the United States was held at Albany, N. Y., this Plan of Union, which both denominations were now ready to repudiate, was formally set aside.

* Dr. Joseph P. Thompson's *Memoir of David Hale*, pp. 296, 300.

CHAPTER II.

DR. FINNEY'S WORK IN NEW YORK.

THE great revival movement which began with the conversion of Charles Grandison Finney continued for a series of years in New York City. Broadway Tabernacle was but one of many churches growing out of that movement. Mr. Finney's imprint upon the church was clearly marked during its earlier years, so much so that no adequate history of the Tabernacle could be written without taking into account the wonderful work and personality of that prince of revival preachers.

Mr. Finney was a native of Warren, Conn. He was born August 29, 1792. When not more than two years of age his parents moved to the wilderness of Oneida County, New York. There he was sent to a common school, summer and winter, until about fifteen or sixteen years of age, when he was considered capable of conducting such a school himself.

His parents were not religious, and he enjoyed no religious privileges, saw few religious books, heard no intelligent preaching of the Gospel. Indeed, he seldom heard any sermon at all except from some itinerant expounder, ignorant and ridiculed by his more critical and better instructed hearers. Just as the little community had built their meeting-house and settled a minister, his father moved still further into the wilds.

In the course of a few years, when about twenty years old, Mr. Finney returned to Connecticut, where he had some opportunity for study. He taught in New Jersey for a while, going back now and then to Connecticut for a season's study in the High School, until, when perhaps twenty-five or twenty-six years old (for Mr. Finney's * figures are not always to be trusted), at the solicitation of his parents, he returned to their

* *Memoirs of Rev. Charles G. Finney, written by himself.*

home in Jefferson County, New York, and soon after entered, as a student, a law office in the town of Adams in that county.

In Connecticut Mr. Finney had heard the old village preacher deliver his old manuscript sermons which he read in a monotone; and during his years in New Jersey he hardly heard a half dozen English sermons, as the preaching in the neighborhood of his school was in German. So when Mr. Finney went to Adams he had no definite knowledge of religious truth. Here for the first time he became interested in church services. He went to the weekly prayer meeting as often as his office duties would permit, listened to the prayers of good men with pleased attention, but puzzled all the while because they prayed to be revived without any apparent expectation of receiving an answer to their prayers. He led the church choir, taught the young people sacred music, and put himself under religious influences. His study of the law and its frequent references to the Mosaic Institutes led him to purchase a Bible, the first he had ever owned, which he read and studied. His pastor, the Rev. George W. Gale, who afterward founded the town of Galesburg, Ill., with its college, girls' seminary, and academy, was an Old School Presbyterian, versed in Princeton theology. His preaching and statements of doctrine drew Mr. Finney into discussions with the minister into which they both entered with zest, renewing their discussions frequently for two or three years. He criticised Mr. Gale's preaching with plainness and severity, asked for definitions of his theological terms, and with his lawyer's training, picked flaws in the minister's logic, pointing out the mystifications of his theology until the latter was impelled to warn young men of his parish to beware of Mr. Finney's heterodox influence.

But, notwithstanding his doubts of the preacher's scheme of divinity, and of the church's faith, his belief in the truth of the Bible strengthened; and its doctrines, as they came to him with freshness from his own original Bible study, he received intellectually until his mind was made up to begin a Christian life. His struggle with pride and shame and the final complete surrender of his will to the will of God he describes

graphically in his autobiography, as well as the marvellous baptism of the Holy Ghost that followed.

"Without any expectation of it, without ever having the thought in my mind that there was any such thing for me, without any recollection that I had ever heard the thing mentioned by any person in the world, the Holy Spirit descended upon me in a manner that seemed to go through me, body and soul. I could feel the impression, like a wave of electricity, going through and through me. Indeed, it seemed to come in waves and waves of liquid love; for I could not express it in any other way. It seemed like the very breath of God. I can recollect distinctly that it seemed to fan me, like immense wings.

"No words can express the wonderful love that was shed abroad in my heart. I wept aloud with joy and love; and I do not know but I should say, I literally bellowed out the unutterable gushings of my heart. These waves came over me, and over me, and over me, one after the other, until I recollect I cried out, 'I shall die if these waves continue to pass over me.' I said, 'Lord, I cannot bear any more;' yet I had no fear of death."

Like St. Paul, Jonathan Edwards, and William Tennent, he seemed to meet the Lord Jesus face to face, and by these spiritual experiences and rapture of emotion to be set apart, as they were, for special service as God's minister. He had said when he first realized that faith was not intellectual belief but voluntary trust, while he prayed and trusted without realizing his heart was already changed, "If I am ever converted, I will preach the Gospel." The very next day after these ecstasies, he began, at once, the fulfilment of his vow. The lawyer with whom he had studied, the deacon who had retained him to plead his case in court that morning, were heartstricken with his first words and retired, the one to pray until he too was a convert, the other to settle his suit in a Christian manner. He had the impression, he says, that God wanted him to preach the Gospel, and that he must begin immediately. He seemed to know it without the possibility of doubt; and he felt unwilling to do anything else. Every person to whom he spoke that day was, soon afterward, converted. An impromptu conference meeting gathered in the evening, and the house was packed. Without waiting for any one to open the services Mr.

Finney arose and told the story of his conversion. With this his revival work began. Night by night the people gathered for conference and prayer, and the community of the town, reaching far into its outskirts, was powerfully moved, the revival going on all winter. Soon he visited his parents in Henderson, staying but a few days, and there the same results followed his words. His father and mother were among the first converts.

In the spring he offered himself to the presbytery as a candidate for the Gospel ministry. They urged upon him a theological course in Princeton, which he declined. His pastor was then appointed to superintend his theological studies; but the two were diametrically opposed to each other in theological thought. Mr. Gale urged the doctrine of original sin, of man's inability to comply with the Gospel terms. He taught, so Mr. Finney understood, that the Spirit of God acted directly upon the nature and substance of man's soul without any action of the will itself; that man was passive in regeneration and that Jesus literally paid the debt of the elect. He limited the atonement to the elect and held that men were free to all evil but not free to all good, and that God condemned them for the sinful nature they inherited. This old straw they threshed over and over again. Mr. Finney would go away discouraged, saying he could find none of these doctrines in the Bible, and a saintly old elder who believed in the Old School doctrines, but also in Mr. Finney, and who prayed for him daily as long as he lived, would go with him to his room, where till late in the evening they would pray together for more light and strength and faith.

Notwithstanding his New School theology, after two years of study, Mr. Finney was licensed to preach by the presbytery, though he refused to surrender his judgment or reason to the teaching of his theological guide. It speaks well for both of these men that they remained warm friends, respecting and loving each other through all their differences. Later Mr. Gale came around in many respects to his pupil's way of thinking.

In ministerial practice, too, Mr. Finney differed from the

preachers about him. His training had been for the law, and he believed in the lawyer's practice of presenting his propositions and repeating points and arguments over and over until he had persuaded and convinced his hearers of their truth. He refused to read his sermons, but persisted in arguing his case for an hour or more, frequently preaching an hour and a half, with irresistible force. The hearer all the time felt that Mr. Finney was talking to him personally rather than preaching before an audience. That was the usual effect upon his hearers. It was the effect he aimed at. He did not speak about sinners in the abstract, but he talked to the individual sinners before him. The simplicity of his manner and diction was in marked contrast with that of most preachers of his time. Their sermons were apt to degenerate into literary essays with fine writing and classical illustrations. Mr. Finney, like our Lord, drew his illustrations from common every-day life; he used the words of daily speech that all could understand; his one aim was to persuade and convert men, and he meant to hold their attention at all hazards.

In March, 1824, he began work as a home missionary in the northern part of the county, having taken a commission for six months from a woman's missionary society in Oneida County. Revivals began wherever he went. The means used he enumerates: "preaching, prayer, and conference meetings, much private prayer, much personal conversation, and meetings for the instruction of earnest inquirers." * No other means were employed by him in this missionary work.

To illustrate the simplicity of Mr. Finney's sermons, we are told that some one on being asked if he had heard the revivalist preach replied, "I have been to Mr. Finney's meeting. He doesn't preach; he only explains what other people preach." But his whole nature was simple, and he took no thought as to manner or style in public or private prayer, or pulpit utterances; he merely went straight to his point, a habit he carried through life which gave rise to many popular stories about him. Mrs. Olive Thorne Miller tells an incident which illus-

* Finney's *Memoirs of Charles G. Finney*, p. 77.

trates this. Her mother, though not a trained singer, had a sweet and sympathetic voice most acceptable in the choir, and Mr. Finney set a high value upon music in church services. Perhaps the famous church choir of Oberlin, and Dr. Warner's magnificent gifts to Oberlin's musical department, may be traced to Dr. Finney's influence. However that may be, seeing one Sunday morning this lady seated in the audience at the Oberlin church, just as he was about to give out a hymn, he beckoned her with his finger, and, motioning toward the choir, called out, "Mary, Mary, come up here." In his "Memoirs" * he tells very simply of one of his prayers and its answer: "I had begun to need clothes and had once, not long before, spoken to the Lord about it, that my clothes were getting shabby, but it had not occurred to me again." The sequel hardly needs to be told. Some kind-hearted man who had attended his services and had recognized his need sent a tailor from a neighboring city to take his measure for a new suit.

A marked feature of the revivals that followed Mr. Finney's labors was the prevailing spirit of prayer. He, and the Christians who worked with him, felt the burden of souls, and prayed with intense fervor. He says: †

> "A spirit of importunity sometimes came upon me so that I would say to God that He had made a promise to answer prayer, and I could not, and would not be denied. I felt so certain He would hear me, and that faithfulness to His promises and to Himself rendered it impossible that He should not hear and answer, that frequently I found myself saying to Him, 'I hope Thou dost not think that I can be denied. I come with Thy faithful promises in my hand, and I cannot be denied.' I cannot tell how absurd unbelief looked to me, and how certain it was, in my mind, that God would answer prayer—those prayers that, from day to day, and from hour to hour, I found myself offering in such agony and faith."

The more powerful outpouring of the Spirit of God for which he had agonized began in his visit to Western, in Oneida County. This was the beginning of a remarkable series known as the "Western revivals." Three thousand souls were numbered

* P. 138. † *Memoirs*, p. 142.

among the converts within the limits of Oneida Presbytery. Large towns—Rome, Utica, Auburn, Troy—were included in this movement, which covered the years 1826 and 1827. Mr. Finney went from town to town, and in every place multitudes were gathered into the churches. Such a wonderful religious upheaval could not fail to provoke criticism. Some reports derogatory to Mr. Finney's doctrines and practices were circulated industriously at the East, and Dr. Lyman Beecher, and Mr. Nettleton, the New England revivalist, opposed Mr. Finney and showed suspicion of his " new revival methods " in a convention held in New Lebanon, N. Y., for the sake of examining into this evangelistic work which had begun to attract the attention of all Christian leaders in the country. The charges, which appear to have been brought in a friendly way, without acrimony, were not sustained or proven, and Mr. Finney continued his work with increasing success, going still farther afield. He visited Wilmington, Del.; Reading, Pa.; and Philadelphia, spending more than a year in the latter city, and growing more assured of his methods as God gave him success, and more confident of results.

Up to this time he had not preached in New York. Although many earnest Christians were eager for him to begin work in the city, the ministers hesitated to ask him. It was Anson G. Phelps, the Christian layman and philanthropist, who, having learned that Mr. Finney had not been invited to any New York pulpit, hired a vacant church in Vandewater Street and urged him to come and preach there. Dr. Lansing, of Auburn, and Dr. Beman, of Troy, who had rejoiced in his labors in their own churches, accompanied him and remained with him for a week at Mr. Phelps's house, where a succession of prayer-meetings was held. As the church could be hired for only three months, before the time expired Mr. Phelps bought a house of worship in Prince Street, where a church was soon organized.

The New York *Evangelist*, established about the time that Mr. Finney first appeared in New York, was devoted to the interests of evangelistic revival work, and maintained the prin-

LIBRARY
MINEBRENNER THEOLOGICAL
SEMINARY

ciples of the New School party, though this was some years before the division of the Presbyterian Church. In an issue of *The Evangelist,* May 29, 1830, appears a note on Mr. Finney's revival work. It states that the Union Presbyterian Church was organized October 13, 1829,* and goes on to say:

"Soon afterwards Rev. C. G. Finney commenced a course of labor there which has continued until the present time. . . . From the results of this revival one hundred and three persons have joined this church by profession and forty-two by letter. Many have united with other churches. Probably more than two hundred have been hopefully renewed by the power of the Holy Ghost. The work is still progressing."

But little more than a month later another result of Mr. Finney's work is noticed in the issue of June 20th:

"A Hall has been hired in Thames Street, near Broadway, being a room formerly occupied by the Rev. Dr. Romeyn's church as a lecture room. It is conveniently fitted up and will contain about four hundred persons. Several people belonging to other churches have formed an association to worship in this place. An invitation has been given to the Rev. Joel Parker, of Rochester, New York, to become the minister. He has accepted the call and will commence his ministry in this city the next Lord's Day."

Mr. Parker, it should be noted, had been an active worker with Mr. Finney in the "Western revivals." This church to which Mr. Parker was called became known as the First Free Presbyterian Church of New York, and was organized by Mr. Lewis Tappan, aided by his brother Arthur, Dr. James C. Bliss, and some others who wished to introduce new and more practical measures for the conversion of men. They upheld the theory, popular with the more active evangelistic workers of that period and not yet wholly out of date, that churches should be free to all, and that they should be planted where the population is densest. There was no rapid transit in those days; horse cars were unknown, and church goers went to their Sabbath Day services on foot or by private conveyance. It seemed necessary

* Mr. Finney gives the date of his first preaching in New York as 1830, but it could not have been later than August, 1829.

to these devoted brethren, the Christian Endeavorers of their day, to multiply churches, in order to accommodate the growing population of the city. The cost of the work fell upon the few men who had both means and Christian enthusiasm. Mr. Arthur Tappan, whose princely generosity always equalled if it did not outrun his financial ability, gave the use of the Masonic Hall, of which he had the lease, until the term expired and aided the enterprise materially in other ways. Seven of these churches were formed in the course of a few years in New York City, and great numbers of people were attracted to them and brought into their membership.

Shortly after the formation of this church, Mr. Finney closed his meetings in New York City, and took up his evangelistic work in other towns in New York State and in New England, especially in Boston. During the eighteen months following Mr. Finney's departure, New York churches and ministers did much to promote a more earnest religious life in the city. Protracted meetings were held in several churches lasting three or four days, and summer morning prayer-meetings at half-past five were frequent and well attended. Churches multiplied. A Congregational Church was organized, December, 1831, and on Tuesday, February 14, 1832, the Second Free Presbyterian Church of the city of New York was constituted with forty-one members, mostly colonists from the First Free Church under Rev. Joel Parker's care. Their first place of worship was Broadway Hall, just above Canal Street. Out of this Second Free Church, in the course of eight years, the present Broadway Tabernacle Church was evolved.

For ten years Mr. Finney had gone from place to place, laboring incessantly as an evangelist; now with strength overstrained and with a strong desire to establish for his wife, three children, and himself a settled home, it is not surprising that he felt inclined to listen to the suggestion that he should become the pastor of this new church.

Six months before, July 23, 1831, *The Evangelist* had published an account of a plan for a large, substantial building in a central part of the city, to accommodate from 5,000 to 6,000

persons, with seats free and open to all; three preaching services on the Lord's day, and one or two during the week; the pulpit to be supplied by the different clergymen of the city, in turn, except occasionally by clergymen from abroad visiting in town. Such a building, the writer declared, was much needed as a place for the annual meetings of the various benevolent societies. These "May Meetings" brought many strangers to the city, and, for want of such a central house, many hundreds of Christians were debarred from attendance. This subject was offered for the consideration of business men, especially, who would be likely to see the need of some such accommodation as the resort of many strangers constantly visiting the city. The appeal closed, "I feel confident that there are many thousands in this city who are not professedly Christians who would contribute liberally toward this object if they had opportunity."

It was soon decided to secure, if possible, the lease of the Chatham Street Theatre; and a public meeting was held at which Mr. Arthur Tappan presided. Eight thousand dollars was subscribed, and Messrs. Lewis Tappan, William Green, Jr., and others associated in this enterprise, purchased the lease of the theatre for a period of ten years, and fitted it up as a place of worship for the Second Free Presbyterian Church. It would seat at least 2,000 persons, and Mr. Finney accepted the call to become pastor of the church. The opening of this building, known for some years as the Chatham Street Chapel, and used for May Meetings and for anti-slavery gatherings, was an important occasion for those interested in the movement for bringing the church to the people and drawing them in to hear the gospel. The chapel was dedicated Monday, April 23, 1832, at half-past five in the morning, to allow business men and their employees to be present. From 1,000 to 2,000 attended the solemn services at that early hour. The second Sunday following, Mr. Finney preached morning and evening, administering the Lord's Supper in the afternoon, the First Free Church joining in the ordinance. Vast congregations attended during all

the exercises, and the speaker's voice—so the newspaper report read—was distinctly heard in all parts of the house.

At once revival work began, continuing through the spring and summer; but that was the trying cholera year, and the panic in New York sent vast crowds into the country, from 70,000 to 100,000 people leaving the city. Mr. Finney remained at his post, not wishing to leave while the mortality was so great, especially in the vicinity of his own house, where he once counted five hearses drawn up at the same time at different doors within sight. After a few weeks' rest, late in the summer, he returned for his installation on the evening of October 5th; but during the services he was taken ill. His next door neighbor, who was also seized with the cholera about the same time, died that night, but in three weeks Mr. Finney was well on the road to recovery, and, toward spring, he resumed his church work. For twenty evenings in succession he preached, in addition to his Sunday services, and as a result of this faithful seed-sowing, five hundred converts were numbered, and a new colony set off, organized, December 6th, as the Third Free Presbyterian Church.

Mr. Finney himself describes the workers who were united in the Free Church of which he was pastor. Many of them were, later, gathered into the first organization of the Broadway Tabernacle. He says of them:

"The Church were a working, praying people. They were thoroughly united, were well trained in regard to labors for the conversion of sinners, and were a most devoted and efficient church of Christ. They would go out into the highways and hedges, and bring people to hear preaching, whenever they were called upon to do so. Both men and women would undertake this work. When we wished to give notice of any extra meetings, little slips of paper, on which was printed an invitation to attend the services, would be carried from house to house, in every direction, by the members of the church; especially in that part of the city in which Chatham Street Chapel, as we called it, was located. . . . Our ladies were not afraid to go and gather in all classes from the neighborhood round about. . . . There were three rooms, connected with the front part of the theatre, long, large rooms, which were fitted up for prayer meetings and for a lecture room. . . . I instructed my church members to scatter themselves over the whole

house, and to keep their eyes open in regard to any that were seriously affected under preaching, for conversation and prayer. They were true to their teaching and were on the lookout at every meeting to see with whom the word of God was taking effect; and they had faith enough to dismiss their fears and to speak to any whom they saw to be affected by the Word. In this way the conversion of a great many souls was secured. They would invite them into those rooms, and there we could converse and pray with them, and thus gather up the results of every sermon. . . . A more harmonious, prayerful, and efficient people I never knew than were the members of those free churches. They were not among the rich, although there were several men of property belonging to them. In general they were gathered from the middle and lower classes of the people. This was what we aimed to accomplish, to preach the Gospel especially to the poor." *

In its issue of November 2, 1833, *The Evangelist* stated in defending the "Free Church" system that the original company of four families had been enlarged into three congregations who had gathered already six hundred converts and put forward thirty of their young men to study for the ministry.

In the autumn of 1834 Rev. Joel Parker, after having preached for some months in New Orleans, was dismissed from the First Free Presbyterian Church to accept a call to that city, where $40,000 had been subscribed to build a church if he would consent to occupy its pulpit. His farewell sermon was preached before an immense audience in Chatham Street Chapel.

During the year 1834 Mr. Finney took a voyage for his health to the Mediterranean, and was absent until late autumn. While abroad, the mob riots of 1834 occurred in which Abolition leaders and clergymen of anti-slavery sentiment were attacked, their houses beaten in, or otherwise injured, while many colored citizens had not only their houses wrecked, but a school and seven of their houses of worship destroyed or badly injured. Mr. Finney's anti-slavery sentiments were pronounced and well known, although before leaving home he had counselled his zealous friend and supporter, Rev. Joshua Leavitt, editor of *The Evangelist,* to hasten slowly along that good way. On Mr. Finney's return, at the communion service

* *Memoirs of Charles G. Finney*, pp. 321–324.

at the chapel, November 3d, he invited to the communion professing Christians, but forbade slave-holders, not recognizing as Christians those who held men in slavery, and who claimed a right of property in the bodies and souls of their fellowmen. A slave-holder present said: "The preacher was rather hard upon me, but he was right." Mr. Finney said that he would not undertake to say all slave-holders were not Christians, but, for one, he could not recognize men as such who trafficked in the bodies and souls of men.* Thus he placed himself squarely with the unpopular altruistic party.

Owing to Mr. Leavitt's enthusiastic advocacy of anti-slavery sentiments, subscribers fell off so rapidly from his paper that he appealed to Mr. Finney for aid, and, December 5th, the preacher began that famous series of "Lectures on Revivals," which, when issued in a volume, had an enormous sale in both Europe and America. This series continued for many Friday evenings. Mr. Leavitt made copious notes and prepared careful abstracts of these lectures which he published, and their popularity brought up his subscription list once more.

In February, 1835, Mr. Finney was appointed professor of theology in the new Collegiate Institute of Oberlin, which was about to establish a theological department. He accepted the appointment with the understanding that he was to continue his preaching services in New York during the winter months.

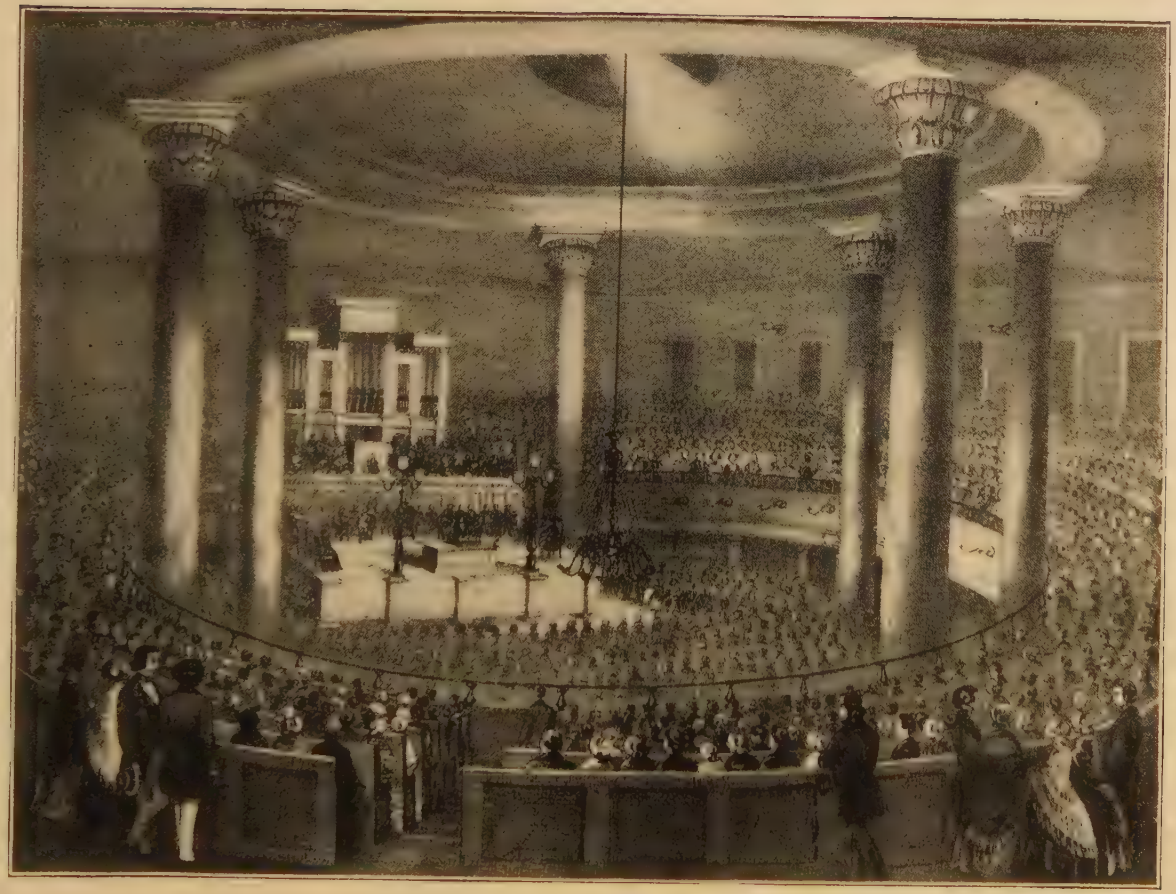
The following winter, 1835 and 1836, he was back again at Chatham Street Chapel, and he began another course of Friday evening lectures December 18th, which Mr. Leavitt also reported. But Mr. Finney had been growing more and more out of touch with the discipline of the Presbyterian Church and with the Old School doctrines. The *Princeton Biblical Repertory* called upon him vehemently to leave the Presbyterian Church, and when a Sixth Free Church was organized March 13, 1836, its constitution was largely Congregational (though the deacons were made trustees of the property, and the board, for the sake of being better

* *The Evangelist*, November 8, 1834.

comprehended by the public, was denominated a session), and Mr. Finney accompanied that portion of his church that organized it as their pastor. The Rev. Charles Fitch, pastor of the Free Church of Hartford, preached on that occasion and read the names of those who had obtained letters of dismission to constitute the new church, one hundred and eighteen in number. He also read the declaration of Principles, Rules, Confession of Faith, and Covenant * which had been agreed on, to which they gave their public assent, and then pronounced them a church, the Broadway Tabernacle Church. A prayer and anthem closed the services.

The Tabernacle from which the church took its name was situated on the east side of Broadway, between Worth, now known as Anthony Street, and Catharine Lane. The building, modified and enlarged, is now occupied by the firm of Messrs. James H. Dunham & Co. It was one hundred feet square, one hundred feet back from Broadway. Its entrance on Broadway, about twenty-five feet wide, in the middle of the block, was secured by a lease of two lots in front of the edifice, and the rent of the double building over these nearly met the expense. This entrance, extending east one hundred feet to the small yard in front of the building, when not in use, was closed with iron gates swinging in from the street. The Tabernacle stood on four lots of ground, one of which was purchased, the others hired from the estate of Peter Lorillard. It would seat comfortably about 2,500 persons; thus a great audience-room was secured in the heart of the city, yet removed from the noise of traffic and travel. The whole cost of land purchased and building, with entrance, was $66,500. The men who contributed the most for its erection were Mr. William Green, Jr., who paid $5,000 and lent $25,000; and Mr. Isaac M. Dimond, who contributed the same sum and lent $20,000, which was never refunded. Other subscriptions amounted to $6,000; and $5,500 was secured by bond and mortgage. The builder was Mr. Joseph Ditto. Upon Mr. Dimond and Mr. Finney devolved almost the whole charge of superintending the contracts

* See Appendix B.



INTERIOR OF FIRST TABERNACLE IN ANNIVERSARY WEEK

and the building. Of the two pictures extant of the interior of this great audience-room, that in the Memoir of David Hale is probably the earlier.

The acoustic properties of this building were unusually good. The seats were arranged in a circular fashion and wide galleries with eight tiers of seats extended the entire circuit. The orchestra and choir occupied the space back of the pulpit, a stairway running up from the floor to the gallery in which the choir was seated, and, under the stairway, to the left, a mysterious passageway led to the pastor's study, Bible and infant class-rooms, and other departments. The officiating clergyman usually came from the pastor's study by a nearer way on the right of the pulpit.

This building, begun in May, 1835, and finished April, 1836, was largely planned by Mr. Finney. He says:

"The men that built the Tabernacle in Broadway, and the leading members who formed the church there, built it with the understanding that I should be its pastor, and they formed a Congregational Church. I then took my dismission from the presbytery and became pastor of that Congregational Church. . . . The plan of the interior of the house was my own. I had observed the defects of churches in regard to sound; and was sure that I could easily speak to a much larger congregation than any house would hold, that I had ever seen. An architect was consulted, and I gave him my plan. But he objected to it that it would not appear well and feared that it would injure his reputation to build a church with such an interior as that. I told him that, if he would not build it on that plan, he was not the man to superintend its construction at all. It was finally built in accordance with my ideas, and it was a most commodious and comfortable place to speak in. . . .

"When the Tabernacle was in the process of completion, its walls being up and the roof on, a story was set in circulation that it was going to be an amalgamation church in which colored and white people were to be compelled to sit promiscuously over the house. Such was the state of the public mind in New York at that time that this report created a great excitement and somebody set the building on fire. The firemen were in such a state of mind that they refused to put it out, and left the interior and roof to be consumed. However, the gentlemen who had undertaken to build it went forward and completed it. . . .

"While in New York I had many applications from young men to take them as students in theology. I, however, had too much on my

hands to undertake such a work. But the brethren who built the Tabernacle had this in view, and prepared a room under the choir which we expected to use for prayer-meetings but more especially for a theological lecture room. The number of applications had been so large that I had made up my mind to deliver a course of theological lectures in that room each year and let such students as chose attend them gratuitously." *

But all these fine schemes were never carried out, and Mr. Finney only occupied the pulpit of the big Tabernacle he had planned during the following winter, that of 1836 and 1837. The double care was too great a strain upon his health; and the demands of Oberlin upon his time and strength grew more importunate. His naïve confession, "I felt a great difficulty in giving up that admirable place for preaching the Gospel, where such crowds were gathered within sound of my voice," † can well be believed, for Mr. Finney, above all things else, was a preacher. During that last winter his religious experiences led him to adopt those views of Christian perfection which later, taken in conjunction with its New School teachings and its radical anti-slavery principles, made Oberlin for many years obnoxious to very many orthodox clergymen and ecclesiastical bodies. He was counted a fanatic by his foes, a religious enthusiast by his friends; but his revival sermons continued to be blessed to multitudes. How these sermons were prepared he tells as follows:

"When I first began to preach and for some twelve years of my earliest ministry I wrote not a word; and was most commonly obliged to preach without any preparation whatever, except what I got in prayer. . . . I almost always got my subjects on my knees in prayer, and it has been a common experience with me upon receiving a subject from the Holy Spirit to have it make so strong an impression on my mind as to make me tremble so that I could with difficulty write. When subjects are thus given me that seem to go through me, body and soul, I can in a few moments make up a skeleton that shall enable me to retain the view presented by the Spirit, and I find that such sermons always tell with great power upon the people." ‡

* *Memoirs of Rev. Charles G. Finney*, pp. 325, 326, 328, 332.
† *Ibid.*, p. 334. ‡ *Ibid.*, pp. 95, 96.

In the account which the Rev. Dr. Porter of Farmington gave of the first revival in that place, which began in 1793 under the preaching of young Dr. Griffin, he says of his sermons:

"There were certain leading topics such as the radical defect of the best doings of the impenitent, the duty of immediate repentance, the freeness of evangelical offers, and the natural ability of men to accept them, and the consistency of all these with the purposes of God, the election of the heirs of life and the grace of God in their regeneration which he presented with a clearness and a force that were new. There was also a simplicity, a vividness, and an affection in his manner which gave the truth great access to the mind."

In quoting this extract, Dr. Joshua Leavitt, who was a faithful attendant upon Dr. Finney's preaching and reported his sermons for two winters, adds this simple comment, "the very portrait of Finney." *

* *The Evangelist*, May 2, 1835.

CHAPTER III.

THE FOUNDING OF THE CHURCH.

The second quarter of the nineteenth century was a period of intense moral activity. With increasing numbers of people the question was not so much, Is this pleasant or popular or established custom? but, Is it right? A deeper sense of personal responsibility seemed to prevail, and where any good, large or small, needed to be done, more people were ready to do it, and to do it at once. Cities were seething with new ideas, new principles, and the promulgators of any doctrine that disturbed the old order of things assumed, without apparent hesitancy, the attitude of defenders of their faith.

The seven Free Churches of New York City were but a small proportion of the many new church enterprises that sprang up during the thirties. Few of them survived the disastrous consequences of the great fire of 1835 and the financial crash of 1837, but their members, while they held together, worked strenuously for others, and much good was accomplished. The variety of topics that interested active Christian men and women in those days is surprising. Naturally, anti-slavery and temperance were test questions. Society frowned upon their advocates and loaded them with obloquy; but these advocates were nearly all, at the outset, active and avowed Christian men and women. The New York City Anti-Slavery Society was organized in Chatham Street Chapel, October, 1833, with a noble list of officers, while a mob battered at the doors before they were out of the building. A Young Men's Anti-Slavery Society was organized in Dr. Lansing's church, May, 1834, and the Ladies' New York City Anti-Slavery Society, in the same church, with a hundred and sixty signatures to the constitution less than a year later; the venerable Dr. Em-

mons was called to the chair at the second anniversary of the American Anti-Slavery Society held in one of the Free Churches in 1835, and the Rev. Baron Stow offered prayer; while, in the Rev. Mr. Ludlow's church, ladies held a series of meetings to hear the famous Grimke sisters give "Expositions of the System of Southern Slavery." The second anniversary of the emancipation of West Indian slaves was celebrated on August 1, 1837, by intelligent colored citizens in Broadway Tabernacle, the house being "very well filled," and "Solemn Religious Services" were held by the American Anti-Slavery Society over the death of Rev. E. P. Lovejoy, November, 1837, in the same place. Hard names, however, were bandied about when the Chatham Street Chapel or Broadway Tabernacle was spoken of by pro-slavery advocates. During the riots of 1833, when negroes had been attacked in the chapel, the *Courier and Enquirer* of July 8th announced:

"Another of those disgraceful negro outrages, &c., occurred last night at that common focus of pollution, Chatham Street Chapel."

Temperance advocates fared not much better. When Mr. Arthur Tappan advertised for communion use a pure juice of the grape without any added alcoholic liquor the newspapers uttered a howl of derision. Dr. George B. Cheever was cowhided, and tried for libel in a Massachusetts court, and suffered thirty days' imprisonment in the common jail because of his little temperance skit, "Enquire at Deacon Giles' Distillery." Yet the temperance leaven was so working that in 1834 New York State was accredited with 2,500 temperance societies, large and small, and temperance societies for young men flourished in the churches, while there was a great cold-water army of children in the Sunday-schools.

Among the various organizations whose meetings were noticed by the religious press were a Manual Labor School Society that had many enthusiastic supporters and the eloquent young Theodore D. Weld as its agent; a New York Society for the Improvement of Common Schools; a Young Ladies' Education Society of the Free Churches of New York; an

Anti-Tobacco Society; the American Seventh Commandment Society, and the Ladies' Auxiliary to the Seventh Commandment Society; the Ladies' Moral Reform Society; the Magdalen Society; New York Female Bethel Union, Female Branch of the New York City Tract Society, Maternal Associations in many churches, and the Oberlin Female Professorship Association, to support the Principal of the woman's department and the women teachers. These and many more benevolent organizations were keeping the thoughts and hands of women, as well as men, busy, and their hearts warm, while Drs. Graham and Mussey were directing them to adopt a vegetable diet or to use unbolted flour, anti-slavery advocates were urging them to reject all products of slave labor, to drink their tea and coffee without sugar, or to use beet sugar; and Dr. Finney would have them dispense with coffee and tea altogether. These various organizations, and the great national benevolent societies for the advance of education and home and foreign missions, Bible, and tract societies, held their anniversaries in New York, and Broadway Tabernacle became famous, as did Chatham Street Chapel before it, for its great mass meetings, for which purpose these houses were rented to them.

After Mr. Finney's departure in the spring of 1837, the Rev. George Duffield was engaged to act as pastor of the Tabernacle Church, though he was not installed. During this year Mr. David Hale, nephew of the patriot Nathan Hale and cousin of Mr. Nathan Hale of the Boston *Advertiser,* who had been looking for a church in the city where he could find congenial church work and companionship, began attending its services. Mr. Hale and Gerard Hallock, Esq., were, at that time, joint proprietors and editors of the *Journal of Commerce,* founded, about ten years before, as a Christian daily commercial newspaper. Mr. Hale was a man of strong will, able mind, positive views, upright character, and a stanch upholder of Congregational church polity. Though his journal had been founded by Mr. Arthur Tappan, and had come into his hands through Mr. Lewis Tappan, he was not in sympathy with these brothers in their Abolition sentiments. Mr. Lewis Tappan was

at this time a fellow member of the Tabernacle Church, though Mr. Green and Mr. Dimond, its first generous helpers, had both left it.

With no regular income, a free pew system, dependent upon Sunday collections, and burdened with mortgages upon their building, the church sank deeper and deeper into debt. The proposition was made that they invite the First Free Presbyterian Church, worshipping in Dey Street, to give up their house of worship and unite forces with the Tabernacle. At first Mr. Hale opposed this plan, fearing it would involve a sacrifice of the church's Congregational independence. But the burden became insupportable, and messages came from their creditors that entrance to the Tabernacle would be closed and gas shut off unless rents and gas bills were paid. The question of consolidation was considered once more, and action was taken as follows:*

"A joint meeting of the Sessions and Trustees of the Tabernacle and Dey Street Churches, was held at the Tabernacle on Friday evening, Feb. 16th, 1838. Present from the Tabernacle, Messrs. Benedict, Colton, Tappan and Hutchinson—from the Dey street Church, Messrs. Bliss, Faxon, Colt, Clover, Joy and Hurd. Mr. Clover was called to the chair and J. F. Joy appointed Secretary. Meeting opened with prayer.

"Dr. Bliss from the Committee appointed at the last meeting to draw up a plan of union, reported verbally that the Committee had not had an interview, and consequently had not agreed upon any plan, and moved that they be discharged from the further consideration of the subject, which was unanimously carried.

"Mr. Benedict presented the proceedings of the Broadway Tabernacle Church and Congregation, being a statement of the terms on which they would consent to the proposed union, which, on motion, was considered by sections and unanimously approved, with the exception of the second, third, and fifth, which were amended. The proposals, thus amended, were unanimously approved and are as follows.

"1st. Each church to pay its debt for current expenses in full to 1st March.

"2d. Mr. Dimond to transfer his mortgage from the Tabernacle to the first Church, take a second mortgage on that property—be put in full possession and to relinquish all claim on the Tabernacle Church or its members, it being understood that he is, in addition to the above,

* David Hale, *Facts and Reasonings on Church Government.*

to pay Mr. Baker $2500, for his claim of $4000, against the Dey street Church; and that, for the balance of his claim ($1500), Mr. Baker is to receive a mortgage upon the Tabernacle.

"3d. The churches to be united at the Tabernacle under the pastoral charge of Messrs. Duffield and Helffenstein,* Mr. Duffield to receive his present salary, and Mr. Helffenstein's to be increased to $1700.

"4th. The two churches to be connected with the Third Presbytery of New York,† *it being understood that such principles of the Congregational order shall be engrafted* AS SHALL BE APPROVED BY THE UNITED CHURCHES.

"5th. If the two churches, previous to the first of March shall subscribe a sufficient sum in weekly or monthly payments to defray the expense of the United Church, and shall pay one month of the same in advance, then the seats in said Church shall remain *free;* but in case they fail to do this, the seats are to be sold or leased by direction of the Church—and the proportion of said expense shall be for the Dey street Church $2400, and the Tabernacle the balance.

"On motion adjourned.

"(Signed) J. F. Joy, Secretary."

The two churches were united at the Tabernacle on April 13, 1838, under the ministry of Messrs. Duffield and Helffenstein. In the course of the following summer, Mr. Helffenstein having in contemplation the charge of a congregation in Pennsylvania, some of the elders and members of the church, thinking it might be for the interest of the church to have Mr. Duffield also retire if they could unite the church in giving a call to the former pastor of the Dey Street church, Rev. Joel Parker, took measures to induce both pastors to resign at the same time. Mr. Duffield expressed a willingness to do so, but thought it his duty to refer the matter to the church.

Two church meetings were held, Mr. Tappan presiding; at the second, letters were read from both pastors, Mr. Helffenstein giving an absolute and Mr. Duffield a qualified resignation. Both were accepted at once. Mr. Tappan thought the action precipitate in Mr. Duffield's case, and that he had been crowded into resigning by those members of the church and of the Session who had officiously interviewed both pas-

* Mr. Duffield acting pastor of the Tabernacle, Mr. Helffenstein pastor of the Dey Street Church.

† Italics as used by Mr. Hale.

tors in order to make way for Mr. Parker, then on a visit to New York. Mr. Tappan's attitude gave offence to these brethren, and in the two church meetings that followed a clergyman from the presbytery was brought in to preside, and, according to the arrangement of the ruling elders, Mr. Parker was nominated.

Mr. Tappan opposed the nomination chiefly because of Mr. Parker's change of attitude toward slavery and Sabbath observance. When in the First Free Church Mr. Parker with his session had disciplined two brethren of his church for journeying on Sunday; since then Mr. Parker had drawn on himself rebukes at Oberlin for Sunday travel. Also, while in New York, he had signed a declaration of sentiments against Colonization and in favor of immediate emancipation; but after going to New Orleans he had, at Alton, Mo., just before the murder of Lovejoy, encouraged Mr. Lovejoy's opponents by taking active part in a Colonization meeting, and by ridiculing the doctrine of immediate emancipation. He had said, besides, that it was unchristian to go into a community to excite it, and that he should refrain from speaking upon any subject calculated to disturb or agitate a people. Mr. Tappan declared that he did not wish to have his children brought up under a minister who, instead of preaching the law of God in his pulpit with fearlessness, was like a vane on the top of a sanctuary to indicate which way the wind blew.

In spite of the minority opposition, a call was given and Mr. Parker became pastor of the church in the autumn of 1838. Mr. Tappan, in a private call upon his new pastor, assured him that he should organize no opposition against him, he should attend the meetings of the church, and wish him success in his ministry, but added: "I shall hold up the subject of slavery perpetually in the confident belief that the church is in a great error, but that it will eventually agree with me."

Mr. Parker replied, "I shall do all I can to limit your influence in the church, because I think it a bad influence."

Mr. Tappan responded, "I shall try to limit what I see

wrong in you, but not obstruct any of your efforts to do good."

Under the old *régime* the church had frankly, avowedly adopted anti-slavery and total abstinence principles in the following resolutions:

"*Resolved,* That the using, holding, or trading in men as slaves is a sin in the sight of God, a great wrong to its subjects, and a great moral and political evil, inconsistent with a Christian profession, and that this church will admit no person to its communion who is known to be guilty of the same.

"*Resolved,* That this church will admit no person to its membership who refuses assent to the Temperance pledge."

An equivalent statement was prefixed to Manual No. I. of the church:

"This church is established on Temperance and Anti-Slavery principles. No one is admitted who will not promise never to buy, sell, or hold a slave, nor any one who will not adopt the Temperance pledge."

Now the session omitted the anti-slavery and temperance resolutions that had long been read at every communion to which candidates for admission to the church were expected to assent; and Mr. Parker refused or omitted to read notices of anti-slavery gatherings.

On December 15th, Mr. Tappan wrote to Mr. Parker:

"A call has been signed by about thirty members of the church for a meeting of the brethren and sisters of the church who approve of anti-slavery principles, to form an anti-slavery society in the Tabernacle Church and Congregation. More than twenty more are ready to sign it. A society will be formed. I have not time to explain to you all the objects intended; but as I do not wish to do anything in the church without giving you early information of it, I will observe that the object of the society will be to aid in promoting the abolition of slavery in the United States, and especially to purify the Church at the North, as well as at the South, from all its pollutions by appeals to the hearts and consciences of men, by warning, entreaty, and earnest prayer and the application of the Bible doctrine of immediate repentance to the sin of slavery, etc., etc."

After seventy-five persons had signed this call, the pastor (Sunday, December 16th) requested the members of the

church to remain after the morning service and read a paper which, he said, originated with the session and had been adopted by them, disapproving of the formation of the proposed society. Mr. Tappan said, in response, that the measure was a peaceful and Christian one, and that, in exercise of their Christian liberty, the signers would feel it their duty to proceed and form the society.

The meeting was held in the lecture-room, Friday, December 21, 1838, under difficulties. The use of the room had been granted by the proper authorities, but when the hour of meeting came the room was found locked. When it was at length opened by recognized authority and the meeting organized, they were interrupted and ordered from the room. In the "Proceedings" of this meeting, published soon afterward, we read:

"It seems somewhat extraordinary that a hundred members of a church, including one elder, four or five deacons, and two members of the Board of Trustees, one of them being the chairman, should be denied the use of their own Lecture-room, and when it was not wanted for any other purpose." *

The constitution was adopted at this meeting, more than eighty members of the church signing it or authorizing their names to be put to it; only members of the Broadway Tabernacle Church, or professors of religion belonging to the congregation or to its Sunday-schools or Bible classes, being eligible for membership. The officers were elected and an address to the church read and approved.

Two days earlier, however, Mr. Tappan had been cited to appear before the session of the church on Tuesday evening, January 8, 1839, to answer to the charge of disorderly and unchristian conduct. It was naturally supposed that the animus of this was opposition to anti-slavery principles, but when the indictment was framed, it was found to be based on the accusations brought by Mr. Tappan against Mr. Parker at the church meeting in the September previous, when the nomina-

* *Proceedings of a meeting to form the Broadway Tabernacle Anti-Slavery Society*, etc. New York, 1838.

tion of the Rev. Mr. Parker for the pastorate was under discussion. The charge against him was slander.

Mr. Tappan defended himself earnestly, and, at times, warmly, when he appeared before the session, and insisted upon his right to have a reporter with him who should take notes of the trial. This right the session denied. As Mr. Tappan continued to insist upon the presence of the reporter, he was condemned by the session for contumacy, without trial upon the charges brought, and excluded from the communion of the church until he should give evidence of repentance. Mr. Tappan appealed to the presbytery. Among his reasons for the appeal were the session's refusal to place important parts of the proceedings upon record, and to allow him to have an accurate record kept. The presbytery, after six meetings, voted, eleven to sustain Mr. Tappan's appeal, and fourteen against it. On March 4th the appellant addressed an appeal to the General Assembly.

It was well understood that the members of the session before which Mr. Tappan had been summoned were not all unprejudiced judges. One of them had openly asserted that something must be done to "put down" Mr. Tappan, because, if it were not done, he would influence the minds of the church and "get a majority." In the General Assembly Rev. George Beecher warmly defended Mr. Tappan's rights. This was not long after Dr. Lyman Beecher had been tried for heresy. His son said:

"When my father was arraigned for heresy—he knew that he had prejudiced judges; we had evidence enough that they were prejudiced from the statements that had been made. I was witness to the anxiety and depression and sleepless nights which he suffered. And when the trial came on, and the reporter, Mr. Stansbury, came into the court, my father went up to him and threw his arms around his neck and said 'Brother, I bless the Lord that you have come.' And I know the joy which this occasioned the family, and I know it was the means of saving his reputation. Under these circumstances, if the court had ruled out the reporter, I know how it would have come home to us. I know how the brother felt. I don't wonder at what he did. The wonder is that he did not do worse."

The Assembly's decision, made May 27, 1839, sustained Mr. Tappan's appeal. It ruled that the act of the session, excluding the reporter, was of very questionable wisdom as well as a dangerous precedent; that the session had been too precipitate and absolute, and, though granting that the appellant's resolute opposition might be construed as contumacious, it reversed the sentence of the session and the decision of the presbytery.

It is not because this trial of Mr. Lewis Tappan is a *cause célèbre* that it has been here introduced, but because it was this action of the session that brought Mr. David Hale to the point of denouncing the injustice of the Presbyterian discipline as by them administered. Mr. Tappan himself here passes out of our history, though it should be recorded of him that he was actively concerned with the founding, in 1846, of one of the noblest of our Congregational benevolences, the American Missionary Association of which he was the first treasurer; he was also one of the Amistad Committee of Three appointed in 1839 and merged later into the Union Missionary Society (1841) which, in turn, united with the American Missionary Association upon its organization.

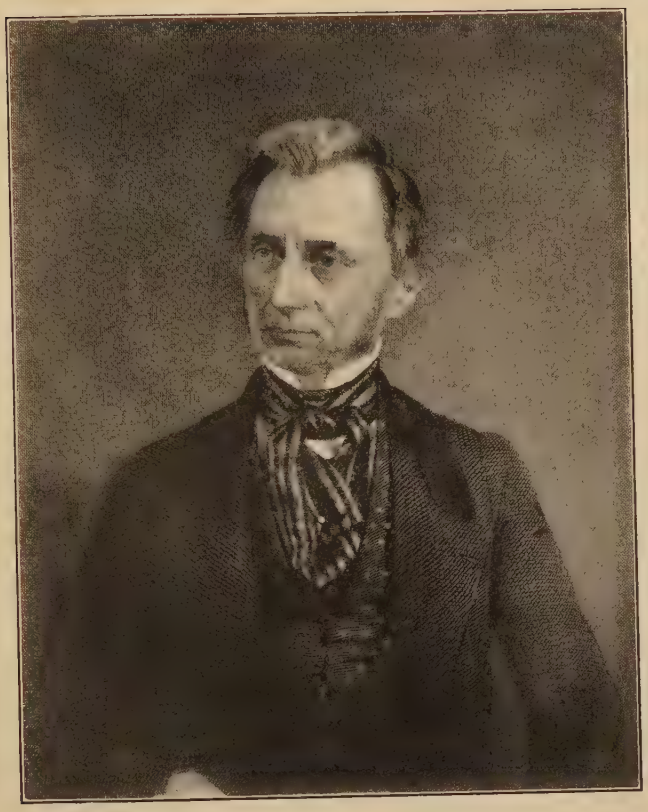
The story of Mr. Hale's action in the affairs of Mr. Tappan is finely told by Dr. Joseph P. Thompson in his "Memoir of David Hale." * Mr. Hale was not an Abolitionist; he had very little sympathy with Mr. Tappan's anti-slavery doctrines; nor was he on very friendly terms with him; but he was a stout defender of the democracy of the Church and of liberty of speech; and he felt the injustice of the session's action. As the articles of agreement between the united churches allowed for occasional meetings of the whole church for business, Mr. Hale had a church meeting called, by public notice, "for the prayerful consideration of a case of discipline." This meeting was held January 21, 1839. He engaged his own reporter from the *Journal of Commerce* to be present, in order to take notes of the proceedings. After some discussion the church voted that the reporter might remain. Mr.

* Joseph P. Thompson, *Memoir of David Hale*, pp. 64–91.

Hale addressed the meeting, giving a review of the case preparatory to the offering of a resolution that three rules be added to the Permanent Rules of the church. These three rules provided that any member of the church should have a right to appeal from a decision of the session not only by way of the presbytery and synod to the General Assembly, but to the whole body of his brethren of the church; that there should be, at regular intervals, meetings in which any member of the church could introduce such propositions as he thought fit, and provision made for the calling of other such meetings when deemed necessary by church members; and that the records of the church should be kept by an appointed clerk and be open to all.

There was much discussion during the progress of Mr. Hale's address, and many interruptions. In view of his propositions he and his supporters were accused of fraud in agreeing that the church should unite with the presbytery while striving, thus openly, to introduce Congregational practices. Mr. Hale made a vigorous defence, as he had not gone beyond the stipulation to which the churches had agreed on uniting. In the records of the Third Presbytery of New York, N. S., Vol. I., p. 408, where an account of the union of the two churches is given, this proviso in regard to such principles of the Congregational order being engrafted as should be approved by the united churches is not entered, and brethren of the session openly declared that they had never intended to comply with it. When the question was put, a *viva voce* vote was taken, and the moderator, Mr. Parker, declared the vote to be in the negative, ignoring all calls for a count, and the meeting adjourned.

The records of this meeting were issued by Mr. Hale as a broadside under the title "Facts and Reasonings on Church Government," and widely distributed. Some months later a second issue of "Facts and Reasonings" was published by him, giving some of the proceedings of the Annual Meeting of the church, April 1, 1839, and criticising the action the session had taken in the case of Mr. Tappan after the Gen-



DAVID HALE

Trustee 1840–1841, 1844–1849

eral Assembly had sustained his appeal. In this sheet he states that about sixty members of the church had left under deep feelings of injury, that the large number of colored people which once filled a whole section of the house had withdrawn, the trustees having refused them leases of pews except on condition that if they allowed a white person to sit with them but once, the lease should be forfeited; their children were disobliged in Sabbath-school and their feelings ungenerously wounded; the Sunday-school had dwindled, the church was running behind in meeting its indebtedness at the rate of $3,000 annually, the principal mortgage was in course of foreclosure, and a decree of sale actually issued. The Sabbath evening lecture, the glory of the Tabernacle from Mr. Finney's day, "the great centre of its popularity, its usefulness, its support, its success," established by order of the church immediately after the house was built, had been suppressed by the pastor, without authority, in order to drive the public into taking sittings. Mr. Hale further stated that the session had first claimed that the church had no right to control their proceedings, and, at the Annual Meeting, that they had no right to discuss them, and he proclaimed liberty as follows:

"I love liberty in the churches. It is the bond of union and the spring of energy. I love it in all my fellow-men. I love it in myself and I mean to keep it. I was born free and I mean to die free. I received liberty, civil and religious, from my parents. I intend to leave it, if I can, to my children. I contributed largely to the state of things which enabled this usurpation to be set up over us, and I do not intend to rest until I have fairly and fully thrown on you the responsibility of maintaining your rights or giving them up."

The following is an extract from a letter written by Mr. Hale to his son during this troublous period:*

"We have very good preaching at the Tabernacle and in religious privileges are very happy, though I am having no small controversy with our pastor and elders in consequence of their ultra-Presbyterian measures, which have been quite tyrannical. I hope you will be an advocate everywhere of self-government on the part of the people,

* Joseph P. Thompson, *Memoir of David Hale*, p. 94.

of democracy, of Congregationalism and the government of the people everywhere in church and state. Rich men will oppress, and a love of power and domination is too deeply fixed in us to be extirpated entirely by all the grace we get in the world." *

Dr. Thompson gives a carefully studied account of Mr. Hale's relation to the Tabernacle Church, at this time, and of the influences that made him a pronounced Congregationalist. He says:

"The effect of this discussion on the mind of Mr. Hale was to increase his jealousy of official prerogatives in a church, and his love for the free ecclesiastical institutions of New England. He began to study more attentively the Word of God with reference to the rudimental principles of church polity therein contained. Thus the providence of God was preparing him to be, as it were, the parent of a new movement in the religious affairs of New York, and in the midst of ecclesiastical systems so long established here as to claim a sort of prescriptive right to the soil, to introduce successfully that simple and efficient system of church polity which has existed in New England from its first settlement, which is believed to have been substantially the system of the primitive churches, and which best secures Christian liberty and best develops Christian character. For such a movement there was needed a leader who could confront jealousy and bear the opposition even of brethren, who should be able to defend the cause he had espoused, one who could go forward, if need be, alone and in face of a virtual excommunication from Christian fellowship, to do what he felt to be important for the interests of truth and of Christ's kingdom." †

But the unrest continued, and clouds thickened around the church. Mr. Green's mortgage was foreclosed and the Tabernacle advertised to be sold at auction. The elders and trustees did all in their power to keep the building in the hands of the church. A committee was appointed from other Presbyterian churches to devise some plan by which the Tabernacle could be kept for Christian uses. It was understood that both the Catholics and the Universalists were desirous of buying it. Dr. Thompson continues:

"Meanwhile Mr. Hale had resolved in the last resort to buy the Tabernacle himself. He announced this intention to the trustees, re-

* Joseph P. Thompson, *Memoir of David Hale*, p. 94.

† *Ibid.*, pp. 95, 96.

questing to be notified whenever their own plans were finally abandoned. The committee from other churches, believing it impossible to extricate the Tabernacle Church from its embarrassments, approved Mr. Hale's plan and recommended him to make the purchase."

In Dr. Thompson's historical discourse preached April 26, 1857,* we read that just before the day of sale, four or five gentlemen met in a salesroom over the office of the *Journal of Commerce,* to devise some mode of preserving the Tabernacle for religious uses. They sat in the twilight upon tea-chests scattered about the room, and conferred awhile about the course to be taken, and then knelt together to ask God's guidance and blessing. Mr. David Hale, over whose office the meeting was held and who had called it together, offered to buy the building on his own responsibility if these his friends would aid him in raising funds for cash payments. In the heat of spiritual fervor, but not without deliberation, was the sacrifice made that gave this church its being. Endorsed and substantially aided by his friends, Mr. Hale bought the Tabernacle property at a chancery sale, July 2, 1840, for $34,363.74, a little more than half its original cost.

"On the evening of the day of the purchase, at a very full meeting of the Tabernacle Church (which then consisted of five or six hundred members), Mr. Hale informed them that he had bought the house for their benefit and that of the Christian public, and invited as many of the members as might be so disposed to unite with him in forming, in the Tabernacle, a Congregational church after the pattern of the primitive churches and the churches of New England. The officers of the church were unfavorable to this movement, and the result was that the members dispersed in various directions and the church became extinct." †

It is on record, later, that this church applied to the Third Presbytery of New York (New School) to be dismissed to the care of the Second Presbytery (Old School), but there is no record of its having been received into the Second Presbytery.

"Rev. Mr. Parker preached in the Tabernacle on the following Sabbath, and on Monday evening, July 6th, the last meeting was held in

* *The Last Sabbath in the Broadway Tabernacle*, New York, 1857.

† Joseph P. Thompson, *Memoir of David Hale*, p. 98.

the lecture-room of the building. Notwithstanding the recommendation of the officers of the church, that the members should unite with other Presbyterian churches, and the public declaration that 'not ten respectable families in New York would attend a Congregational church,' at the close of the meeting some thirty or forty brethren remained to take measures for organizing such a church, and having conversed together upon the importance of the step they proposed to take, they kneeled down and prayed, commending themselves and the church about to be formed to the guidance and care of God. A committee was then appointed to take measures for the formation of a Congregational church [consisting of Messrs. David Hale, Lucius Field and Marcus Hurd]. The movement was entered into with much spirit; several brethren from other churches joined in it, and after having agreed upon some permanent principles of government, articles of faith, a covenant and a form of admission, the persons whose evidences of piety had been made mutually satisfactory upon examination entered into covenant with each other, and with God, and constituted themselves a church of the Lord Jesus Christ under the name of *Broadway Tabernacle Church.* The articles of faith, form of admission and covenant were substantially those of Park Street Church, Boston. . . .

"To meet the obligations which he had assumed in the purchase of the Tabernacle, Mr. Hale was obliged to borrow immediately between nine and ten thousand dollars. His private resources at that time were limited, and the receipts of the *Journal of Commerce* were absorbed in the payment of its debts. 'Money was worth two per cent. a month, and property and credit were at the lowest ebb.' It was in such circumstances that Mr. Hale bought the Tabernacle, not as a matter of speculation—although he might have made several thousand dollars out of the transaction—but for the public good. He shouldered a burden which Christians of ample fortune would not touch with their little finger. The foresight with which he planned this purchase, the energy with which he put his plans in execution, the zeal and patience and self-denial with which he labored through evil report to secure an important public benefit, evinced a great and noble mind. He risked all his resources and all his credit upon this one enterprise, for the sake not of gain but of good. He made the venture in faith, and God prospered him. When he bought the Tabernacle he had but little unincumbered property. It was necessary for him to negotiate a loan of $9,533.82, which according to the terms of sale was to be paid in cash, the balance being payable by his own notes or bond to be liquidated by quarter yearly payments of $1,250, with interest on the principal sum. In this he was assisted by several gentlemen of high commercial standing and Christian character; among whom were Messrs. Erastus C. Benedict, James Boerman, James Brown, Benjamin F. Butler, Will-

iam W. Chester, William B. Crosby, Henry Grinnell, Robert T. Haines, Jacob Little, Sidney E. Morse, Christopher R. Robert and A. R. Wetmore. The following recommendation was given by three of the gentlemen above-named, who were appointed by a meeting called for the purpose, to 'confer with Mr. Hale in regard to raising the money wanted.' After stating the terms of the loan they say,

"'The undersigned, believing it to be very important that the Tabernacle should be placed in such a position that it may be used when wanted by the various benevolent societies of the day and for other moral and religious purposes, deem it but just and reasonable that Mr. Hale should be aided in this laudable object by the Christian public, and trust he will receive aid, to the extent asked.

"'Wm. W. Chester,
"'R. T. Haines,
"'C. R. Robert.'

"These gentlemen did not agree with Mr. Hale in his views of Congregationalism, but they appreciated his motives in purchasing the Tabernacle, and had confidence in his integrity. With this aid Mr. Hale felt sure that he could make the building pay for itself by public uses." *

The church which had been formed on July 6th was publicly installed by an ecclesiastical council on September 3, 1840. The Council was composed of the following persons:

From the Congregational Church in Philadelphia, Rev. John Todd.

From the First Congregational Church in New Haven, Rev. Leonard Bacon and Deacon Nathan Whiting.

From the Spring Street Presbyterian Church, Rev. William Patton, D.D., and Dr. Alonzo S. Ball.

From the Mercer Street Presbyterian Church, Rev. Thomas H. Skinner, D.D.

From the New York Congregational Church, Rev. George R. Haswell and Deacon Munson Lockwood.

From the Providence Chapel Church, New York, Rev. Joseph Harrison and Deacon Dagraw.

From the Mission Church, New York, Rev. Peter Lockwood and Deacon Joseph Harris.

From the High Street Church, Providence, R. I., Deacon Samuel Billings.

* Joseph P. Thompson, *Memoir of David Hale*, pp. 97, 98, 99, 100.

Rev. John Marsh and Rev. George Bush of New York.

Mr. David Hale and Mr. Marcus Hurd appeared before the Council in behalf of certain Christian brethren who wished to unite in Christian order and laid before the Council the Confession of Faith and form of Covenant. The certificates of the following persons from evangelical churches were handed in and found satisfactory:

Mr. David Hale,
Mrs. Lucy S. Hale,
Mrs. Lydia Hale,
Mr. Richard Hale,
Mr. Samuel Pitts,
Mrs. Rhoda P. Pitts,
Mr. Marcus Hurd,
Mrs. Fanny Hurd,
Mr. Abel K. Thompson,
Mr. Israel Minor,
Mrs. Charlotte L. Minor,
Mr. Jacob Brinkerhoff,
Mrs. Mary G. Brinkerhoff,
Mr. Silas C. Smith,
Mrs. Mary Smith,
Mr. David I. Huntington,
Mrs. Emily S. Huntington,
Miss Harriet S. Chamberlain,
Mr. David Bourne,
Mrs. Mary Gray,
Mr. Francis N. Shaw,
Mr. William M. Ray,
Mr. Charles Roberts,
Mr. Martin Uhler,
Mr. Augustus Hustace,
Mr. J. W. Fellows,
Mrs. Mary A. Fellows,
Mrs. Charlotte Crawford,
Mrs. Catherine Potter,
Mr. Hezekiah Whitney,
Miss Rachel B. Sickles,
Mr. John S. Savery,
Mr. Benjamin Waterbury,
Mr. Isaac E. Smith,
Mr. George Williams,
Mr. Samuel C. Hills,
Mr. Hervey F. Lombard,
Mr. Charles G. Weight,
Miss Harriet Barry,
Miss Jaquline Barry,
Miss Lavinia Quackenboss,
Mr. George Dryden,
Mrs. Barbary Dryden,
Miss Ann Hicks,
Miss Catharine Alexander,
Miss Elva James,
Mrs. Eliza H. Bacon,
Mr. Stephen Pritchard,
Mr. Asa K. Allen,
Miss Cordelia Halsey,
Mrs. Sarah Probasco,
Mrs. Susannah Orr,
Miss Elizabeth A. Wicks,
Mr. Alfred W. Smith,
Mr. Leonard Crocker,
Mrs. Penelope Crocker,
Mr. William G. West,
Mr. Orange A. Smith,

Mr. John C. Cass,
Mrs. Susan W. Cass,
Mr. William G. Lambert,
Mr. Asa Parker,
Mrs. Rebecca J. Parker,
Mr. Alexander Patrick,
Mrs. Louisa Patrick,
Mr. John W. Crane,
Mr. James E. P. Dean.

Articles for the regulation of the church were presented and approved. The sermon was preached by Mr. Bacon, the charge given by Mr. Todd, and the right hand of fellowship by Dr. Patton.

On September 14th the church elected Brothers Samuel Pitts, John C. Cass, William G. Lambert, and Israel Minor to be deacons.

The first meeting of the society was held in the lecture-room of Broadway Tabernacle, October 20, 1840, for organization. Dr. Marcus Hurd was made chairman, Mr. A. K. Thompson, secretary, and six trustees were elected—Messrs. David Hale and Alonzo Calkins for one year; John C. Cass and William A. Coit for two years; Albert Woodruff and F. S. Grant for three years. The incorporation of the society was recorded in the office of Register of the City and County of New York, in Liber II. of Religious Incorporations, page 42, January 4, 1841, at 12 M.

Thus the present organization of the Broadway Tabernacle Church and Society was successfully launched.

Mr. Hale's account of these transactions, written to his son, is as follows:

"I look upon the purchase of the Tabernacle as an era in religious policy in all the country south of New England. We shall go for pure Congregationalism in all its simplicity. The story of the matter was on this wise. The Tabernacle was advertised for sale under a decree of the Chancellor on the 2d of July. Nine days before the time the rulers called the people together and disclosed to them the desperate state of their affairs. Mr. Parker had just before announced his resignation. At this meeting it was proposed to call Dr. Beecher, and the elders thought if the church would raise a large subscription, and call Dr. Beecher they could get help for the money. I said I did not think much of such expedients as calling Dr. Beecher, much as I should approve of

him as pastor, that time was precious, and I thought I could tell how the house could be saved. I thought Congregationalism could save it. They went on with calling Dr. Beecher, &c., and called meetings of Presbytery, until three days before the sale, when a committee of Presbyterian elders called on me to know my plan. I disclosed my pecuniary means and plan of operations. The result was that they reported that it was inexpedient to attempt to extricate the old concern, but that I had better buy the house. I saw Mr. Green, the mortgage on whose claim the house was to be sold, on the next day after the committee called on me, made the arrangements I wished, and the next day after that bought the house at auction. I paid about $20,000 by my own notes, and $9,500 in cash. The cash was most of it loaned by Presbyterians for five years. The old church were astounded at the movement, and although compelled to praise what I had done in the highest terms, they were still so angry that they have left no stone unturned to do the new enterprise mischief. We have, however, been wonderfully prospered. Elder P. [itts] stands with us boldly, and is as happy as a prince in the new attitude of affairs. We are strong, however, with first-rate men for all posts, a capital choir, led by Mr. Andrews of the Academy of Music, and, above all, strong in the Lord, I trust. The course of the brethren is right. They start with prayer, and go on with firm and humble steps. Our pulpit has been well supplied for a month now since we separated.

"The events of Providence have wonderfully favored us. I did not dream of bringing in Congregationalism with the help of Presbyterians, but so it is, and it is most wonderful. It fills me with joy and gratitude to see what God has wrought. May the movement be greatly to His praise. Our church is not yet formed, but will be probably in a few days. I sent you in a bundle of papers, yesterday, a report of the Committee on Covenant, Rules, &c. We are all wide awake and extremely happy." *

* Joseph P. Thompson, *Memoir of David Hale*, pp. 97, 98.

CHAPTER IV.

THE FIRST PASTORATE.

THE terms upon which Mr. Hale offered the use of the Tabernacle to the newly organized church were most generous. Dr. Thompson's intimate knowledge of both Mr. Hale and the church gives weight to his statement in regard to this agreement. He says:

"Mr. Hale's connection with the Tabernacle was widely misunderstood and misrepresented. What he did for the glory of God and the promotion of Christian truth, liberty, activity and love, was imputed to the most narrow and selfish motives. Having bought the house entirely on his own responsibility at a time when his pecuniary resources were limited, and having given on account of the purchase his own notes to a large amount, he was obliged to open the house more freely to public uses in order that the income from these lettings might pay the interest on loans and mortgages, ground-rent, and other current expenses, in all exceeding four thousand dollars. In so doing Mr. Hale sometimes allowed the Tabernacle to be used for purposes which were disapproved by the church and the Christian community, and as neither the extent of his obligations, nor his agreement to surrender the property to the church at cost, were generally known, the impression went abroad that he rented the building for the sake of gain, and was deriving a handsome income from worldly amusements. This greatly scandalized some good people, and furnished his political and personal enemies with an inexhaustible fund of satire and abuse. All this he bore good-naturedly, knowing that in due time the whole matter would be understood. He had some peculiar notions as to the purposes for which such a building as the Tabernacle should be used, but he was ever ready to regard the wishes of his brethren in the church, even when he had entire control of the building. For several years he had the sole management of the building, renting it as he had opportunity for public purposes, and transacting all the business pertaining thereto, —for none of which services did he ever receive a single cent for his own benefit. As soon as the new church was organized, Mr. Hale leased the Tabernacle to the ecclesiastical society or congregation for

ten years at an annual rent of one thousand dollars. By the terms of this lease the congregation were to have the exclusive use of the audience-chamber on the Sabbath, and of the lecture-room and other apartments during the week, and to receive all the revenue from pew-rents and collections, defraying their own expenses,—Mr. Hale reserving the right to let the building for miscellaneous purposes during the week, and engaging to meet all the expenses of the property. It was further stipulated, that at any time within the ten years, the Broadway Tabernacle Society might purchase the property at cost, interest included, and that the net income of the building in the interim should constitute a sinking fund for such purpose. Thus Mr. Hale voluntarily put it out of his power ever to realize one dollar from what might have proved a most lucrative investment. He bought the Tabernacle at his own risk, intending that the property by its earnings should, as it were, redeem itself for the perpetual use and benefit of a Congregational church. An act so disinterested is hardly credited by a selfish world. Some sinister motive is ever suspected by those who know not what it is to forego self-interest for the glory of God." *

At the same time that the church elected its Board of Deacons, its first Church Committee was chosen, consisting of five members: Messrs. David Hale, Marcus Hurd, Samuel C. Hills, Leonard Crocker, and George Dryden. The following articles, adopted by both the church and society, defined the duties of this committee, as well as the basis of union and co-operation of both organizations:

"I. The Congregation shall hold the property, and receive the income, and make all pecuniary engagements, appropriations and payments.

"II. In calling a Pastor the Congregation and Church will act as concurrent bodies—a majority of each being necessary to constitute a call; the Church nominating and the Congregation confirming or rejecting the nomination.

"III. The Committee of the Church will provide for the supply of the pulpit when there is no settled Pastor; make the necessary arrangements for singing, and, in general, for the orderly celebration of religious worship; and the Congregation will liquidate all reasonable expenses thereby incurred. *Provided*, That if the Congregation choose to do so, they shall always have the right to make the Committee a joint committee, by putting on it as many members of the Congregation as have been elected from the Church."

* Joseph P. Thompson, *Memoir of David Hale*, pp. 104–107.

In reference to this committee Dr. Thompson says:

"A committee was agreed upon in order to fix responsibility, not to confer power, the Church having always retained that entirely in their own hands." *

Mr. Hale was most anxious to avoid the pitfalls into which the former Tabernacle Church had been betrayed. This, as Dr. Thompson points out, was largely effected by the Congregational Church polity where matters are determined openly by a majority vote rather than by the decision of a few individuals who control the affairs of the church. But in addition to this it was thought wise to lay down at the first certain principles which should govern the church's action when questions arose for settlement in regard to its relation to specific measures of reform. Accordingly Mr. Hale secured the adoption of the following declaration, the first of the Permanent Rules † of the church:

"The design of a Christian Church we understand to be the enjoyment of Christian ordinances and the maintenance of the worship of God."

In regard to this declaration Dr. Thompson says: ‡

"Such a declaration was of great importance at a time when there was a strong tendency to transform churches into societies for particular reforms, and even for political action. The working of this principle in the Broadway Tabernacle Church has been most happy. Though some of the prominent members of the church are zealous for particular measures of reform, the church itself has never been agitated by these subjects, for since every brother is left at liberty to advocate any reform, and to join or to organize any reform society, all are satisfied with this unrestricted personal influence without demanding church action in their favorite cause. Prayer and remarks, with reference to such subjects, are unrestrained; personal action is free; but legislation in the church upon subjects so foreign to the design of a church is not desired by any. Each member of the church is responsible to his brethren for his general walk and conversation, but

* Joseph P. Thompson, *History of Broadway Tabernacle Church*, etc., 1846, p. 13.

† Appendix C.

‡ Joseph P. Thompson, *Memoir of David Hale*, pp. 102, 103.

may appropriate his efforts to any department of benevolent labor to which, in *his own* judgment, he is called by the Master, to whom he is directly responsible for the use of all the talents which have been committed to his hands. At the same time any member of the church, in voting upon the reception of a candidate into church fellowship may make the opinions and practice of the person with regard to the use and sale of intoxicating drinks, slaveholding, dancing, and any other act of questionable morality, a test of piety, and the whole church may have a common moral sentiment upon such subjects which shall express itself as occasions arise, while they avoid the dangerous expedient of legislating on specific moral questions in the abstract.

"These fundamental principles of church organization stand in the Broadway Tabernacle Church as a monument of the wisdom and foresight of David Hale, who derived them not from books nor from men, but from the study of the rudiments of church polity contained in the New Testament."

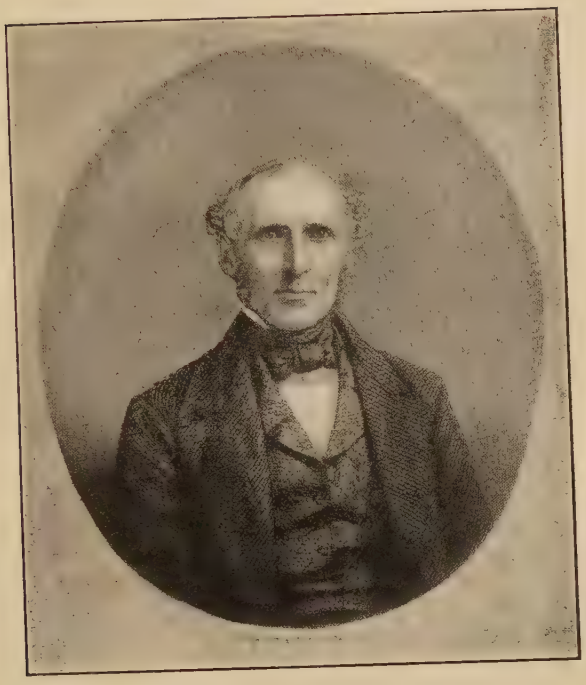
Having organized its forces, the church proceeded to choose a pastor, and on November 30th the Rev. Edward Warren Andrews, of West Hartford, Conn., was unanimously elected to minister to the church, at a salary of $2,000, and on the same date the society approved the nomination of the church. Mr. Andrews accepted the call and entered upon his pastoral duties the first Sabbath of January, 1841.

Deacon Lambert had served but three months when he removed to Brooklyn, relinquishing his office, and on January 11, 1841, Mr. Albert Woodruff was elected deacon, in his stead. On January 25th, a few days before Mr. Andrews's installation, the following resolutions, presented by Mr. Hale, were adopted by the church:

"*Resolved*, That the Church of Jerusalem by whom, at the suggestion of the Apostles, Deacons were first chosen, did present the brethren chosen to that office before the Apostles that they might receive ordination, and that it is expedient for this church to follow that example.

"*Resolved*, That the Brethren who have been elected as deacons in this church be affectionately requested to present themselves for the purpose before the Council to be convened for the installation of our pastor."

Of this Board of Deacons the first to be elected, the only one who received all the votes cast, was Mr. Samuel Pitts,



SAMUEL PITTS

Deacon 1840 to 1853

who, for the first decade of its life, devoted his time and strength to the spiritual growth of the church. Deacon Pitts * was at this time not yet forty years of age. He had been converted when a school-boy in Litchfield, Conn., under the preaching of Dr. Nettleton; but on returning to his home in Ontario County, New York, had gone into hotel service, married, and when twenty-four years of age was proprietor of a hotel in Canandaigua, with every prospect of pecuniary success. His life at this time, though exemplary, was not avowedly religious; but a revival began in Canandaigua in connection with the labors of Mr. Finney, and Mr. Pitts was reconverted and consecrated his life anew to Christ and His service. As the keeper of a hotel upon a stage route Mr. Pitts had been accustomed to sell liquors at his bar; but in the new light of Christ's love his conscience would not permit him to promote drunkenness among his customers, and he at once destroyed the stock of intoxicating liquors he had on hand and closed the bar, thus establishing the first temperance hotel in Western New York. This occurred in the beginning of the temperance movement, and his action was considered most quixotic. It cost him the custom and support of the community, and resulted in the total loss of property and business. Though legally discharged from the indebtedness which his property could not cancel, "he lived scantily for years until he had paid to the creditors, with whom he had compromised, the full amount of their claims." †

On leaving Canandaigua, Mr. Pitts, after devoting some time to revival work, began a course of study for the ministry which he was obliged to relinquish on account of ill-health and seek more active employment. In 1835 he came to New York, where he filled the position of steward on a steamboat running from New York to Amboy. His former interest in Mr. Finney drew him to the Broadway Tabernacle when that was opened, and he united with the first church of that name, retaining his connection, as has been seen, until the new

* Joseph P. Thompson, *The Good Man's Memorial.*

† *Ibid.*, p. 20.

church was formed in 1840. Soon afterward, at the urgent solicitation of Mr. Hale, on the small salary of $500, Mr. Pitts began his work as steward of the church, looking after the renting of the pews and other temporalities of the church. He was deacon, from the first; trustee, from 1842; steward, young men's Bible class teacher, and pastor's assistant until failing health in 1852 forced him to dissolve his connection with the Tabernacle and remove to Tecumseh, Mich., where he died, January 20, 1855. At the sixtieth anniversary celebration of the church, Deacon Richard A. Dorman, a member of the Bible class which Deacon Pitts conducted for twelve years, recalled his memory, on the Reminiscence Evening, as follows:

"Nearly fifty years ago I was a lad in the Sunday-school of the old Broadway Tabernacle. . . . At that time Deacon Samuel Pitts was a prominent figure in the Tabernacle Church. He was a pastoral helper, giving his entire time to the work, but more especially to look after the young men. In an ante-room, opening off from the main auditorium, he held every Sunday morning a Bible class of some forty young men. The exercises were always commenced with prayer, and, after a half hour study of the lesson, a brief prayer followed in time for a few minutes general conversation before leaving the room. It was an impressive scene to see thirty or forty young men file out of that room as the organ struck the note of preparation for service, and find their respective places in the audience. Many close and lasting friendships were formed there. It was there that I met Alex. Anderson, long since gone to his reward. We became firm friends, boarding together in the same house for many years. Where one went, the other went also. Dr. Thompson dubbed us Peter and John. So far as I know, no one that belonged to that class ever went wrong, but all developed a sturdiness of character which, by the grace of God, carried them safely through the quicksands of a great city, to usefulness and honor. No less than three deacons in this church received their early training there. Another member of that class, Mr. Charles Stewart Smith, is one of the fifteen gentlemen who are now endeavoring to reclaim this city from the shame and degradation made possible by the intrigues of a few scheming politicians."

Still another of this class, William D. Russell, converted through the prayers and influence of his teacher, removed to

Newark, N. J., where for many years he devoted much time and strength to the building up of the Belleville Avenue Congregational Church, of which he was a leading member. It would be impossible at this date to enumerate the multitude of young men whose lives were influenced for good by Mr. Pitts. He always refused to give any estimate of the number of persons whose conversion, humanly speaking, was due to his Christian efforts; but others have computed the number at not less than two hundred. When he left, after twelve years of faithful service, the church resolved

"That the many offices of Christian kindness and love performed by our Brother Samuel Pitts during his long connection with the church, his cordial assistance to, and co-operation with, the pastor in visiting from house to house, his ready sympathy with the sick and afflicted of every name, and his eminent success in laboring for the cause of Christ and the conversion of souls, his untiring devotion to the spiritual welfare of young men and especially his labors in the Bible Class, merit the heartfelt gratitude and never-ceasing remembrance of the members of this church."

The young men themselves expressed their sorrow for his loss in a resolution in which they said "his direct instrumentality in leading many of us into the fold of Christ merits our never-ceasing and grateful remembrance and commends to us an example eminently worthy of our imitation," adding to these appreciative words, as a testimonial, a purse containing $350 in gold.

Dr. Thompson's short sketch of his life has this dedication:

"To the 'Pitts Bible Class' this brief memorial of their beloved and honored teacher, prepared and published at their request, is affectionately inscribed."

Looking back to the short period between 1840 and 1852, during which Mr. Pitts labored for this church, and remembering that Mr. Hale's life closed in 1849, more than half a century ago, it may seem that undue stress has been laid

upon the services of these two men; but Dr. Thompson, when recounting the history and work of the Broadway Tabernacle Church in his farewell sermon * preached November 12, 1871, pays them this noble tribute:

"In its beginning, this church received the impress of intellectual freedom and of spiritual fervor from two men who were, each in his way, among the most remarkable men that I have ever known. David Hale would have gone to the stake for the right to speak; Samuel Pitts would have transformed the fires of martyrdom into a seraphic column of prayer. When a question came up in the Church, Hale would talk it out, and Pitts would pray it out; and if it provoked controversy and threatened division, Pitts with an irresistible fervor of devotion would pray it down, and Hale with a magnanimity of concession that marked his real strength would give it up! These twin spirits shaped our history."

Mr. Andrews,† the minister-elect, belonged to a distinguished ministerial family. His father was the Rev. William Andrews, Congregational pastor at Windham, Danbury, and South Cornwall, successively, all of whose sons, save one, became ministers, widely known by their writings, their educational and ministerial work, or for activity in connection with the Catholic Apostolic Church. Edward Warren Andrews was born at Windham, Conn., July 15, 1811. His preparation for college was interrupted, and though he spent two years at Union College he did not graduate. At nineteen he was employed by the American Sunday-school Union at the West, where he spent nine months most usefully. After a course of legal study, he practised law for three years in Litchfield, Conn. When he abandoned the law for the pulpit he felt that he could have made no greater sacrifice. He was licensed to preach by the Litchfield North Association, May 23, 1837, and in November was ordained and installed as colleague to

* Rev. Joseph P. Thompson, D.D., *Broadway Tabernacle Church; Its History and Work*, p. 33.

† In this Chapter I have drawn freely from a sketch of the first pastor of the Tabernacle Church written by his nephew, the Rev. Wm. G. Andrews, of Guilford, Conn., as well as from a portion of Rev. E. W. Andrews's Manuscript Autobiography.—S. H. W.

REV. EDWARD W. ANDREWS

Pastor 1841 to 1844

Likeness taken late in life.

the Rev. Nathan Perkins, D.D., of West Hartford, then near the close of his beneficent pastorate of almost sixty-six years. Here Mr. Andrews was successful and happy. Because of his unusual gifts as an orator his services were in demand for special occasions in the neighborhood. The oration which he gave in Middletown, Conn., on Washington's birthday, 1839, is still remembered in that township as "a splendid effort." He had only closed the third year of his ministry in West Hartford when he was summoned to New York. The call to the Broadway Tabernacle was a tempting one to a young country minister, yet he seems to have hesitated. But men of weight in his neighborhood like Dr. Porter, of Farmington, and Drs. Hawes and Bushnell, of Hartford, convinced him that it was his duty to lead the most hopeful Congregational enterprise in New York.

The great multiplication of Presbyterian churches in New York, in connection with Mr. Finney's evangelistic labors, has already been noted. The casting out by the General Assembly of the presbyteries that had been formed under the Plan of Union, awakened in Congregationalists a new sense of the fitness and adaptability of their own church polity, and though other denominations shared in this awakening and had like assurance of faith, probably none felt more keenly the necessity of asserting itself. A dozen or more Congregational churches had been gathered, in New York and vicinity, by 1840. Four of these were represented in the councils for recognizing the Tabernacle Church and installing its pastor, but they led a struggling existence, most of them hardly surviving their infancy. There was a Congregational church in Newark, N. J., in 1837; but the oldest now existing in that city was organized in 1851. The First Congregational Church of Brooklyn was formed April 14, 1838; but the Church of the Pilgrims, instituted in 1844, is the oldest Brooklyn church now entered in the Congregational year-book.

According to his own recollection, Mr. Andrews began his ministry in October. He certainly preached more than one Sabbath before receiving his call—a unanimous one, though

there were two candidates—but he was not formally dismissed from West Hartford until December; and, though his pastoral work began with the New Year, he was not installed until January 31, 1841.

At the opening of the enterprise the prediction had been made that "a Congregational church formed at the Broadway Tabernacle would become a home for dissatisfied, restless, ungovernable spirits from other churches, and would soon develop into a hornets' nest, involved in civil war, and sting itself to death." At once Mr. Andrews was made sensible of the prejudice with which Presbyterians regarded all attempts to establish Congregationalism in the metropolis. Even those of the New School showed some natural jealousy at the prospect of a flourishing church that was already gathering in many New Englanders in the very heart of the city. The New School churches had been accustomed to welcome all such to their fold and transform them into stanch Presbyterians. After so many abortive attempts, for Congregationalists to set up a successful church of their own order seemed almost intrusive. A distinguished Old School minister, the Rev. Gardiner Spring, D.D., not an extreme man, and a New Englander by birth and training, told Mr. Andrews that he was sorry to see him in New York on such a mission; that his efforts must fail; that Congregationalism was an exotic in New York, and would never flourish.

The service of installation was held on Sabbath evening. Besides three neighboring Congregational churches—the Providence Chapel (New York), the New York Congregational and the New York Mission Churches—and the Third Presbyterian Church of Brooklyn, four more distant churches were represented on the council—the Beneficent Church, Providence, R. I.; the North and Third Churches of New Haven, and the Congregational Church of Kent, Conn. The Rev. W. W. Andrews, of Kent, the new pastor's brother, a man of rare intellectual and spiritual gifts, preached the sermon. Dr. Tucker, of Providence, gave the charge to the pastor; Mr. Dutton, the right hand of fellowship; Mr. Cleveland, the

charge to the people; the two latter being noted New Haven clergymen. Mr. Hale wrote of the services:

"Mr. Andrews was installed on the last Sabbath evening of January. The exercises were excellent, the house full. Even Presbyterians present were filled with admiration. Prime Yankees are now joining us from all the churches round about. About thirty are now propounded. Everything has been ordered admirably in Providence. Never did God prosper anything more. I bless His name and am happy, and have been from the day I bought the house. Our pastor, we think, is just the man —of the Connecticut Old School—and now if God will add the blessing of His Spirit, sinners will be converted." *

It will be seen from this that Mr. Andrews was strongly conservative in opinion, and certainly he was far more conservative in feeling than Mr. Hale. Under his ministry the church grew rapidly. It had seventy-four members that first Sunday in January when his pastorate began. During that year one hundred and eleven were added to the membership of the church, one hundred of these by letter; which shows what attraction a vigorous Congregational church had for Christians who had been obliged to seek a spiritual home elsewhere. They came in companies at every communion service; in March thirty-two, thirty-one of them by letter; May, eighteen, all but one by letter; July, twenty, eighteen by letter; September, seventeen, fifteen by letter; and in November, when the religious interest began to awaken, which deepened as the winter went on into a spiritual revival, twenty-four, five of whom were received on confession of their faith—two of the latter being daughters of Mr. Hale. Deducting all losses by death and removals, at the close of 1841, the church numbered one hundred and seventy-six. The second year, when the fruits of the revival were gathered in, nearly as many were received on confession as by letter, one hundred and thirty in all, seventy on confession. Taking into account all losses, in December, 1842, the church numbered two hundred and seventy-three. In two years and a half the original number had more than quadrupled. Mr. Hale might well write that

* Joseph P. Thompson, *Memoir of David Hale*, p. 101.

year of the Tabernacle: "It has so far been the most successful religious enterprise ever undertaken in this city."

Were there no living witnesses to the power of Mr. Andrews's preaching, this remarkable growth of the church would be sufficient testimony, and the following entry in the records of a parish meeting, in 1841, shows plainly that he was then preaching to crowded houses:

"*Resolved,* That the trustees be hereby directed to take effectual measures for protecting their pews on the Sabbath, at least during the day time. Passed. Mr. Andrews expressed the discomfort in his own feelings from not seeing his parishioners regularly in their wonted places, from their seats being preoccupied by strangers. Common interests would be promoted by a more rigid maintenance of rights."

At this meeting the complaint was made that the seats for colored people (assigned to them at the right of the pulpit) were being encroached upon, too large a space was given up to them so that room was wasted, and it was voted that "it is desirable the colored people should regularly occupy the seats designated." In October, 1842, the order was revoked that seats should be free on Sunday evenings.

Distrust of the new Congregational enterprise began to abate. The Rev. Dr. Phillips, of the First Presbyterian Church of New York, then worshipping in Wall Street, was the first to break through the walls of denominational exclusion and propose to the young minister an exchange of pulpits, and before his first year in the city had closed even Dr. Spring had preached in the "exotic." *

During the revival of 1841–42 the pastor was assisted by the Rev. Edward N. Kirk, later of Boston, who held evangelistic services in the church. Among the converts of that year was the very eminent Christian, the late Jeremiah C. Lanphier, founder of the "Fulton Street prayer-meeting," whose own modest, faithful labor for Christ was honored of God as that of few men anywhere has been. It is believed that thousands were led to begin a Christian life through his

* Rev. E. W. Andrews, *Autobiography* in manuscript.

direct or indirect influence. One who was an attendant at the Tabernacle services as early as 1843, in mentioning "that devoted Christian worker, Mr. Lanphier," recalls "his sweet, sanctified face, not sanctimonious at all, but a cheerful, lovable man." * A photograph of Mr. Lanphier was found among the papers of his old pastor after the death of the latter. The story of Mr. Lanphier's conversion has been written by Mr. Andrews:

"When I went to the Tabernacle Mr. Lanphier was a member of the choir, and his rich, sweet tenor voice, which has since been listened to with pleasure by Christians from all parts of the world at the 'Fulton Street prayer meeting' was one of the attractive features of our music. He was then associated in business, as a merchant tailor, with Mr. Geo. Andrews, the able leader of our choir during all my pastorate and from the beginning of its history one of the most devoted and efficient friends and supporters of the Tabernacle Church.

"One day, near the opening of the revival, I was out walking, and passing the store of 'Andrews and Lanphier' on Fulton Street I went in. In the course of the conversation that ensued I said to Mr. L.

"'We are under great obligation to you, sir, for the assistance you render us as a member of our choir. I trust the day is not distant when you will stand in a nearer and more sacred relation to us as a member of our church.'

"The remark seemed disagreeable to him and he replied with a spirit and emphasis quite unusual for him,

"'Dominie, I don't know but regeneration, as it is termed, is necessary for some—for me it is unnecessary. I don't know that I have ever intentionally done wrong to God or man.'

"This was an assertion of self-righteousness so bold and unqualified, and unexpected from this mild and amiable gentleman that it almost took my breath away, and simply saying, 'You may yet, my dear sir, see the subject in a different light and my prayer shall be that you will,' I bade him good-morning.

"On the next Sunday evening I preached about the Young Ruler whose good opinion of himself our Saviour disposed of so summarily. I endeavored to hold up a mirror in which all self-righteous men like Mr. Lanphier could distinctly see their moral likeness. For the next Tuesday evening I appointed an 'enquiry meeting' as I knew there were a number in the congregation specially interested in seeking the salvation of their souls. When I reached the appointed meeting I was delighted to find the room filled and among the first I recognized was

* Mr. Samuel G. Smith, Middletown, Conn.

Mr. Lanphier. He was one of the first I spoke to, and such a sudden and complete change in the moral attitude of a man toward God, I had never before witnessed. From a position of asserted moral innocence, of boastful independence of divine grace, he now looked upon himself as so guilty before God and so deserving of the threatened penalty of His holy law that he declared his doubts whether mercy *could* reach him."

Mr. Lanphier continued for some days in great distress of mind until Mr. Andrews again called at his place of business and proposed that they should go together to his private room above. There they kneeled together, and while the pastor prayed, deliverance came, and "the sight of the Cross eased him of his burden."

Mr. Andrews's endowments, as a preacher, were many and remarkable. His external charms of face, voice, and action are described as fascinating; his style was clear, direct, and forceful. A highly intelligent listener characterized his addresses as "imposing oratory." All testimony that can be collected at this late day is uniform as respects the power of Mr. Andrews to attract and delight great congregations. A writer in a suburban newspaper said of a religious lecture delivered by him when he was past seventy, that at times it "reminded some of his audience of the eloquent young preacher who, over forty years ago, drew crowds to hear him at the Broadway Tabernacle." A series of Pulpit Sketches appeared at that period in the *New World*, a literary weekly edited by Park Benjamin, Epes Sargent, and R. W. Griswold. In the twenty-fourth number of the series may be found the following contemporaneous judgment:

"We were astonished to hear Mr. Andrews, a young man apparently about five-and-twenty,* address an audience of four thousand people at the Tabernacle, in a style of thought and language not often equalled by sexagenarian doctors. . . . Mr. Andrews is evidently conscious of his high responsibilities; he speaks what he feels. . . . Whatever he treats, he treats with the confidence and success of a master. *Juvenis annis, scientiâ senex*, he merits the highest commendation which it is in our power to bestow."

* He was twenty-nine when installed.

The Tabernacle would hold, though it could not seat, somewhat more than 3,000, but the crowds that surged into the building filled the seats, and eager listeners stood thronging the aisles. Particularly was this true when the seven Sunday evening lectures on the Second Advent were delivered in 1843. Mr. Andrews was an ardent advocate of the doctrine that Christ's Second Coming will precede the Millennium. "He preached much on Daniel, and expounded the Prophecies," says one of his old hearers; and the New York *Herald* stated with reference to the last of these popular discourses that "ten thousand people tried in vain to get into the already overcrowded building." One evidence of popularity, particularly gratifying to the preacher, was given when members of several Presbyterian churches took pews in the Tabernacle for use at the evening service.

But the church was growing in other directions also. In 1840, when the Sunday-school was formed in the lecture-room, there were three or four teachers and twelve scholars;* but the number soon increased so that in a little more than eighteen months there were about fifty teachers and nearly two hundred and fifty scholars, inclusive of the members of seven Bible classes. Deacon Pitts's class has already been noticed; Mr. William W. Fessenden had the Woman's Bible Class "for Mutual Improvement," with forty members. But this was not all, for at the same time there were six mission schools, held in different parts of the city, the superintendents and many of the teachers of which were members of the church or congregation.

At that date few of our churches were conscious of their responsibility for the spread of the Gospel. Individual church members realized it, and missionary societies were formed, but few churches had any organized scheme for contributing to Christian work outside of the support of the Gospel ordinances for their congregations. In March, 1841, a plan for the distribution of the charities of the church that included collections for the American Board and the New York Sun-

* *History of Broadway Tabernacle Church*, 1846.

day-school Union was presented to the church, but action upon it was postponed. The matter was taken up again in November, and then laid on the table, the church voting that it was "inexpedient that public contributions should be taken up on the Sabbath for any other purpose than the support of public worship and Christian ordinances in this church and congregation." And so the long-handled wooden contribution boxes were passed and thrust to the farthest end of each pew that every penny might be collected for the support of the ordinances of their own church. These Sabbath collections for meeting current expenses continued for many years. No doubt the weight of their obligations to Mr. Hale made the church eager to secure all possible gifts toward the cancelling of that indebtedness, but the strong motive that produced this action was the wish to prevent the church in those days of benevolent enterprise from pledging itself to become the adjunct of any altruistic organization. The church should be free to give or not, when and how it pleased, and no cast-iron rules should bind it to contribute regularly to any cause, especially as the church was not at one as regards the attitude of the leading societies of the day toward slavery; and the Congregational churches had not then, as now, their own denominational charities. The preamble and resolutions adopted at this time * show that the church did not wish to cut itself off from all Christian benevolence, for the pastor was requested to use his best judgment in bringing before the congregation the claims of Christian charity. Four years later, in July, 1845, the church adopted a resolution authorizing the committee of the church to cause a contribution to be taken up at the close of the service whenever objects had been presented for the consideration of the congregation. That the church was not indifferent to the cause of missions is shown by the fact that as early as 1844 a well-sustained Sunday-school missionary society was organized, and the women of the society were supporting a home missionary in the West.

* Appendix D.

Another circumstance, entered in the church records, marks the conservatism of Mr. Hale. When in May, 1843, Mr. William G. West, a strong advocate of total abstinence principles, offered a resolution that the deacons procure unfermented wine for communion use, Mr. Hale moved that the resolution be indefinitely postponed, and his motion was promptly carried.

The prayer-meeting, during those early years, was held on Monday evenings. It was voted, December 20, 1842, that all matters of church business were to be transacted soon after the beginning of the meeting, instead of at the close; and, early in 1842, it was agreed that a collection should be taken up at the prayer-meeting every second Monday evening, for the benefit of the Sunday-school. At the annual meeting, February, 1844, the prayer-meeting was changed from Monday to Tuesday evening, except that, on the first Monday of the month, the monthly concert of prayer for the conversion of the world took the place of the regular church prayer-meeting. The dates of the communion service were also changed, the first communion of the year being on the first Sunday of January instead of February, and so continuing on the alternate months through the year.

Early in 1844 a project of forming a Congregational Union was started by some churches in the vicinity, and the Tabernacle Church was invited to join the enterprise. The principal features of this union, as proposed, were that it should act as an *advisory* body, and be a council for the purpose of taking into consideration all matters pertaining to the welfare of the churches, which might demand its attention—with the design of promoting harmony and intercourse among the churches—communicating information respecting the state of religion within its bounds, devising means and measures for advancing the interests of Christ's kingdom, and producing a more extensive co-operation in every good work. The question of joining this union was elaborately discussed at several meetings held for the purpose; and the measure was strenuously advocated by some, on the ground principally of the sup-

posed urgent necessity for some plan of union and co-operation between the Congregational churches in the vicinity of New York. Mr. Hale insisted that the union "should be forever debarred from exercising any ecclesiastical authority whatever." Other objections urged were that such organizations were unscriptural, uncongregational, unnecessary, and likely to lead to controversies and dissensions not only among but in the churches, and, finally, that uniting with the proposed Union would be in direct contravention of the first declaration of this church as to the design of a Christian church. The church took no action as to joining the Union because of this diversity of opinion. This was nine years before the formation of the American Congregational Union, in which the Tabernacle Church was most actively engaged.

It was early in this same year, January 29, 1844, that the second strong Congregational church of Greater New York, the Church of the Pilgrims, was formed in Brooklyn, partly at the instance and through the influence of Mr. Hale, who contributed $2,000 toward the church building that was then put up on the corner of Henry and Remsen Streets at a cost of $65,000. What this church became under the brilliant ministry of Dr. Storrs, it is needless to say, or how it supplied the friends of Congregationalism with another powerful argument. Seven other Congregational churches, those of Dr. Cheever and Henry Ward Beecher being among them, were established in the two cities during the first five years of Dr. Thompson's pastorate, to all of which Mr. Hale contributed generously, but the Church of the Pilgrims would hardly have been formed, nor would the Congregational movement have gathered such force, but for the phenomenal growth of the Broadway Tabernacle Church under Mr. Andrews's ministrations. In a short notice of him, which appeared after his death, he was described as the founder of the Broadway Tabernacle. With equal reason he might be called the "Father of Congregationalism in Greater New York." In fact, both titles, if they belong to any man, belong to the devout, unselfish, energetic, patient, clear-headed, free-handed layman, David

Hale. But he could not have dispensed with the help which he received from both the ministers with whom he labored, and no one of the three men is in need of any borrowed honor.

But Mr. Hale and Mr. Andrews were ill fitted to be yokefellows. Mr. Andrews, a conservative to the core, too easily thought Mr. Hale a radical, which in most respects he certainly was not. Mr. Hale believed that "a house" (including the house of worship) is a place for special convenience for men, not for special presence of God;* that a place could not be desecrated by any use not in itself sinful and the Tabernacle, for which Mr. Hale had assumed such heavy obligations and for which he neither sought nor received any pecuniary advantage, might lawfully be used as a place of amusement on week-days so that it might continue to be a place of worship on Sunday. As an illustration of the annoyance this use of the audience-room sometimes made the church, Mr. Samuel G. Smith, of Middletown, Conn., recalls an exhibition of laughing gas given in the Tabernacle "which caused great merriment, cheering, and stamping of feet from the audience. At this stage Mr. Hale came up from below, and with a very graceful bow congratulated them upon the success of the exhibition; he then continued: 'There is a meeting, a religious meeting below, and will you manifest your approval and enjoyment by just a clapping of the hands' (suiting the action to his words) 'and not by stamping on the floor.' Then with another graceful bow he withdrew, amid cheers." The editor of the New York *Herald,* Mr. Bennett, whose friendly gibes at Mr. Hale's expense, represented him with pockets lined with gold from his speculation in church property, made this another occasion to blaspheme. It was during this year, in the political campaign of Clay and Polk, that a meeting of such Democrats as opposed the annexation of Texas, but yet supported Polk, was held in the Tabernacle. The meeting, which was addressed by David Dudley Field, William Cullen Bryant, and others, was broken up by the infamous Captain Rynder's rowdies and heelers. It is not sur-

* *Memoir*, p. 324.

prising that some, besides Mr. Andrews, were disturbed by Mr. Hale's way of carrying out his theory, and vigorously opposed it.

Other personal reasons conspired to induce Mr. Andrews, after about three and a half years of ministerial service in New York, to ask for release from his charge. This he did July 30, 1844, and, his resignation having been accepted, he was formally dismissed by a mutual council on August 14th. He preached his farewell sermon Sunday morning, August 18th. He left to his successor a strong, united, and highly influential church, and he had made it impossible to regard Congregationalism any longer as a hazardous experiment in New York.

Mr. Andrews's after-life was a varied one. In December, 1844, he became pastor of the Second Street Presbyterian Church in Troy, N. Y., where he remained until May, 1848. He then established a boys' boarding school (the Alger Institute) in his father's old parish of South Cornwall, and had under his care many sons of his former parishioners in Troy and New York. Before the close of 1853 he had disposed of his school, and, in New York City, resumed the practice of the law, which had always attracted him strongly. He became also an active politician, and until almost the close of his life was in much request as a political speaker. When the Civil War broke out he entered the army, became the Chief of Staff to General Morris, commanding the defences of Baltimore, and held the rank of colonel. After the war he was a lawyer and editor in West Virginia, and later practised law in Michigan. As early as 1870, when not quite sixty, he began once more to labor as a preacher and had charge of a Union Church in Michigan, though obliged to continue law practice to support his family. After the winter of 1875–76, when he found his religious life greatly quickened and uplifted, he availed himself of every opportunity to preach. But most of his work, and probably his best, was done as an evangelist, especially in West Virginia, where his success was remarkable, and where he gained a battle with "organized

infidelity." In this capacity he had full scope for what remained of his old eloquence. After 1885 the burden of years and attacks of illness made labor in either profession less practicable. In 1888 he had temporary charge of a small Presbyterian church in Fairfax County, Va., and he continued to preach when he could to the end. His conservatism was still intense, not only in theology but in politics, and, though suffering from disease, disappointment, and straitened circumstances, he still trusted in God and clung firmly to the blessed hope of his Lord's Return. He died at Norwood Park, Chicago, September 2, 1895, in the house of his youngest surviving child, Mrs. Merwin-Marie Snell. Mr. Andrews published comparatively little, though many of his sermons and addresses were reported by the press. He married, October 9, 1834, Mary Le Baron Gilbert, of Fair Haven, Vt. Of their eleven children, two sons, Captain Edward Watson Andrews, and Warren Parkhill Andrews (both soldiers in the Civil War), and Mrs. Snell, alone survive.

CHAPTER V.

THE SECOND PASTOR, JOSEPH P. THOMPSON.

It was the middle of August, 1844, when Mr. Andrews was dismissed, and there was an interim of eight months before the installation of his successor. This period might have been a most trying one. Many members of the church and society were tenderly attached to Mr. Andrews, and it was questioned whether their loyalty to the Tabernacle Church would bear the strain of his loss. But the church remained united; few left, and additions continued at each communion season. The pulpit was supplied much of this time by the Rev. John S. C. Abbott, a man of rare Christian character and literary attainments, whose pulpit talks, given in a simple conversational style, always interested his hearers.

The church observed a day of fasting and prayer on November 28th, and on December 10th both church and society met to elect a pastor.

David Hale had heard of a young minister in New Haven, had made inquiries concerning him, and at his suggestion Mr. Thompson was called to be the pastor of the Tabernacle Church. Fifty votes were cast by the church members present, all but one (blank) being for Mr. Thompson. The society concurred with the church in offering a salary of $2,000.

Joseph Parrish Thompson, son of Isaac and Mary Ann Thompson, was born in Philadelphia, August 7, 1819. On his father's side he was of sturdy New England stock. His mother descended from a family of Covenanters driven to the North of Ireland from Scotland by a storm of persecution. His earliest ancestor in this country, John Thompson, was one of the first settlers in Stratford, Ct., who came from London in 1635. Dr. Thompson himself relates the well-preserved family

tradition that this pioneer came first to see the country and then went back to England in order to settle affairs in the old home and remove permanently to the new. While journeying on a by-road he was detained by a farmer, who had learned of his travels in the New World, that he might break bread with him and give the news. The traveller told his strange tales of a wild land full of savage beasts and savage men, but added, joyfully, that he should go back, nevertheless, as there he could serve God as seemed to him right. At that, Mirable, one of the farmer's three daughters, cried out, "Then would I were there!"

"But could you," asked the young man, "for the sake of Christ, endure the trials and perils of that far-off coast?"

"Yea, gladly, by God's help," replied the Puritan maiden who, not long before, had suffered the shame of the pillory for worshipping with Separatists. When John Thompson returned to Stratford, Mirable came also as his wife. The line of descent from him was Ambrose (1652), John (1680), John (1717), William (1742), Joseph (1769), Isaac, father of Joseph Parrish.

William Thompson (1742) was a lieutenant under General Wooster; he fell at Ridgefield, Ct., April 27, 1777.*

His great grandson, Joseph Parrish Thompson, graduated from Yale College (1838) and began theological study at Andover, Mass., continuing his studies in the Yale Divinity School. He had not completed his second year of theological study, nor had he attained his majority, when he received a call to Chapel Street Congregational Church (the Church of the Redeemer), in New Haven, not without the advice of his instructor, Dr. Taylor.

"He delayed a written answer to the call till after his birthday because of a question in his mind whether before that day he was legally competent to bind himself by a contract with the ecclesiastical society. . . . He entered upon his work with the eager enthusiasm of a gifted boy and with the steady strength of a well-trained man." †

* Joseph P. Thompson, *The Sergeant's Memorial*, 1863, p. 14.

† Leonard Bacon, D.D., *New York Independent*, Sept. 25, 1879.

He won a large place in the hearts of his people and of his ministerial brethren in the city. When the call to New York came, his New Haven friends protested against his going; and well they might, for he already gave promise of what his multifarious work might be.

Mr. Thompson's form was slender, his smile sunny, his face radiant. His eyes sparkled and his frequent laugh was wholesome. He was quick to recognize acquaintances and to find out the strangers in his congregation. His sermons were written, and were clear, argumentative, convincing, giving his hearers food for future thought. He instructed rather than aroused his hearers. Yet as a platform speaker, when his own feelings were moved, he rose to eloquence and awoke the enthusiasm of his audience. He was a scholar of multiform interests, with ready insight, a broad outlook, and wise judgment. Few men have had a keener scent for knowledge or a deeper craving for omniscience. For a student, New Haven was an ideal residence. But Mr. Thompson had been city born and bred, and he believed heartily in the common people and wished to work for them. The Tabernacle Church had at that time three hundred and twenty members, flourishing Sunday-schools and Bible classes, and a congregation of 2,000.

Doubtless the general scepticism as to the hopefulness of Congregational enterprises west of New England, and the fear that, since Mr. Hale owned the Tabernacle, it might prove to be a one-man church, influenced him to decline the invitation. Deacon Pitts, who was one of the committee to present it, wrote an urgent letter which Dr. Thompson afterward published. In it he said: *

"I know of no field of ministerial labor more inviting, encouraging immediate efforts for the conversion of sinners. There are already some quite serious individuals, with one case of distressing conviction for sin. There appears an unusual readiness on the part of the impenitent to listen attentively to personal conversation on the subject of religion. Our dear church has never been more harmonious than at present, and greater unanimity in making the call for you to become

* *The Good Man's Memorial*, pp. 47–50.

our shepherd could not be possible; not a negative vote appeared in the church, and but one in the congregation, and that by mistake. I consider it a *Macedonian* entreaty, as directly emanating from the Great Head of the Church as the one sent the apostle.

"Our church commenced with earnest prayer accompanied with a day of fasting, imploring Divine guidance in the selection of the right one to preside statedly over our interests. As an individual, my exercises and views have been peculiar when before the mercy-seat beseeching our Saviour to grant the favor our destitution demands. I have most devoutly and solemnly pledged myself before the Searcher of all hearts, to sustain you with more than ordinary devotedness to the interests of a pastor; for any one in this position requires more sympathy and prayer than is often felt and offered for pastors of churches. Could I see you and unite in prayer with you over this subject, it would greatly relieve my burthened soul. . . . I have made myself thus prominent in this communication by the particular request of my brethren.

"My brother, if I am at all thought of in making up your final conclusion, I can safely assure you of my affections, and engage with a most ready mind to stand by you, and sympathize with you in all the trials and conflicts you may be called to encounter. For it is a great work to which you are called—none other than a Nehemiah enterprise. O my brother, may we not hope that the God of Israel will grant a Nehemiah's victory over all the obstacles which may be delaying your decision."

Mr. Hale also wrote to disabuse his mind of several erroneous views he entertained as to the position of church and congregation; for himself he said:

"I would not advise any man to attempt to live with me as my pastor upon the plan of refusing me liberty to speak in the meetings of the church, or any other brother; nor upon the plan that whatever he proposes must be law, whether it be wise or unwise. But I think you have no such propensities; and if you come to be my pastor you may defeat my plans and get me voted down as often as you please, by fair discussion, and you shall never lose my affectionate regard on that account. But my impression is that we should think alike, from the beginning of the year to its end; and, certainly, your own proper province I shall always be glad to have you manage to suit yourself, without any care of mine. My wish is that our glorious Master may be honored, and his gospel proclaimed by every tongue, to the ends of the earth; and I never mean to act from any motive of selfish or personal feeling." *

* Joseph P. Thompson, *Memoir of David Hale*, p. 95.

The urgency of this call so pressed upon Mr. Thompson that he was led to reconsider the matter. On January 6, 1845, a plan of subscription for pews was presented at a society meeting, the subscriptions to be payable with interest within five years, twenty-five per cent. to be paid within six months, on the condition that the Broadway Tabernacle be bought and the title owned and controlled by the congregation. Subscriptions were so prompt and generous that, after a half hour, it was found that $11,060 had been subscribed. Mr. Hale then offered the following resolutions, which were unanimously adopted:

"*Whereas*, The Rev. Joseph P. Thompson, to whom a call has been extended by the church and congregation of the Broadway Tabernacle, has written to the chairman of the committee presenting the case as follows: 'If the congregation will pledge themselves to purchase the house within six months or some short and definite period, and will furnish evidence that they can make the purchase without subjecting themselves to any heavier annual burthen (for interest, etc.) than they are now under—i.e., without assuming a burthensome *debt*—a great objection to my acceptance of the call will be removed. This would give me the highest confidence in the present strength and future success of the enterprise.'

"*And whereas*, This congregation is earnestly desirous to meet the wishes of the Rev. Mr. Thompson so that he may feel confident in accepting the call presented to him, and believe with him that the purchase of the house is a consummation greatly to be desired, and have from the beginning kept this consummation constantly in view, and

"*Whereas*, By an effort which has been made within a very short period it is evident that there are both ability and disposition in the members of the congregation now to consummate the purchase of the house and without contracting any debt which is likely ever to affect the congregation unfavorably, but will, on the contrary, place its pecuniary affairs in a very easy position, and

"*Whereas*, The arrangements already made between the congregation and the proprietor of the house are mutually agreeable, the congregation, therefore, feel able, disposed, and warranted in giving to the Rev. Mr. Thompson the pledge suggested by him, Therefore

"*Resolved*, That the congregation pledge themselves to complete the purchase of the Broadway Tabernacle forthwith."

The following resolution was also adopted:

"*Resolved*, That the Broadway Tabernacle church and congregation,

REV. JOSEPH P. THOMPSON, D.D., LL.D.

Pastor 1845 to 1871

being assembled together, do most affectionately and earnestly renew our invitation to the Rev. Mr. Thompson to become our pastor."

Mr. Hale wrote to Mr. Thompson:

"You have pointed out the weak spot in our concerns. I have not looked on the matter of my sole ownership as a *sine qua non,* but as a malformation which would be corrected in due time. I shall be most happy if, in the beginning of your labors among us, you are able to bring us upon a right basis. The members of the congregation responded cheerfully to what you propose, and I am confident that the necessary arrangements will be made." *

The terms of sale were made very easy for the society by Mr. Hale. About $12,000, raised by the sale of pews, was paid to Mr. Hale. This, with the net earnings of the property during the nearly five years that he had owned it, reduced his claim to about $18,000, which was arranged by a mortgage running eight years, the interest of which would be met by rents and extra use of the house. The church committee reported at the annual meeting of the church, February 25th:

"A cause for great mutual congratulation and devout gratitude to God is afforded us in view of the transfer of our place of worship into the hands of the church and congregation, and the committee feel that many thanks are due to the proprietor for the magnanimous liberality which has been exercised by him toward the church to this auspicious consummation."

This was evidently heartfelt; and in the second meeting for securing a pastor, March 11th, when the invitation to Mr. Thompson was renewed, one grateful parishioner cast his vote for Mr. David Hale.

The deed of conveyance was signed and executed on March 4, 1845. The invitation was sent once more to Mr. Thompson, and the reply intimated that he would accept the call when dismissed from his pastoral connection in New Haven. The letter of acceptance, written April 1, 1845, pays a beautiful tribute to his New Haven church, and recounts the ties that bind him there. He alludes to the literary associations of the place, to

* *Manual of Broadway Tabernacle Church*, 1855, p. 110.

his favorite plans and opportunities for personal improvement, to his affectionate and beloved people, and adds:

"My past ministry has been an uninterrupted season of enjoyment; my life as a pastor inexpressibly sweet; I will not affect to be indifferent to the results of a change so important to myself."

In this letter Mr. Thompson engaged to be responsible for the care of but two services upon the Sabbath, and stipulated for four or five Sundays of vacation. In the Council for Instalment, which was called for April 15, 1845, were represented the Yale College, First, Howe Street, North, and Church Street churches of New Haven; the Congregational churches in Salem, Conn.; the Carmine, Allen, and Mercer Streets churches (Presbyterian) of New York City; the Fourth Congregational Church, New York; the Congregational churches in Elizabethport and Jersey City, N. J.; and the Church of the Pilgrims, Brooklyn. The Revs. Messrs. George Shepherd, of Bangor, Me.; John S. C. Abbott and Milton Badger, D.D., of New York, were also invited. The sermon was preached by the pastor's friend, the Rev. Leonard Bacon, of New Haven, and the Revs. Messrs. Samuel Merwin and S. W. S. Dutton, also of New Haven, and the Rev. Edwin Holt, of the Carmine Street Presbyterian Church, New York, took part in the services. Mr. Thompson's first sermon, the following Sunday, was preached from the text: "I seek not yours, but you."

Work in the church and society now took a new start. Money had been appropriated, and some raised, for repairs, carpets, and painting, and the building was put in fresh order. The church steward, Deacon Pitts, was now called upon for more labor in the line of pastor's helper and his salary raised to $800, while Mr. Hale was at once appointed to let the building for such purposes as were in keeping with the sentiments of the church, thus utilizing his financial prudence for the benefit of the society. For what amounts and what purposes the building was rented can hardly be enumerated here. The trustees' records, during the first years of the church, show that when the audience-room was given up by the church on the Sunday evening preceding anniversary week to the New

York City Bible Society, $50 was received for its use, and the American and Foreign Anti-Slavery Society paid $10 a day for the lecture-room. A scientist,* who remembers the old Tabernacle as "a great place for lectures," writes of courses that were delivered there, and recalls Dr. Lardner and Fauvel-Gouraud, who was one of the earliest writers on artificial cultivation of the memory—"Phreno-mnemotechny" the method is called in the now scarce book he published on the subject. Others recall the concerts, vocal and instrumental, given there by the Hutchinson family, who came "from the mountains of the old Granite State" to sing of freedom; or by Dempsey, the ballad singer; or the Philharmonic Society, the leader of whose orchestra, Mr. Ensign, was himself a faithful member, as well as organist, of the Tabernacle Church; and the temperance rallies, when Gough moved his hearers to laughter or to tears; and, most notable of all, with the exception of the anniversaries, the great anti-slavery meetings. Deacon William B. Holmes, in a paper read at the Sixtieth Anniversary of the church, says of the building:

"Located just where the tide of travel was the thickest (which rarely extended above Broadway at Fourth Street), democratic in its simplicity, there was no place in the city (with the single exception of Castle Garden) so well suited for popular assemblages; and to it the people and strangers from all parts of the country flocked on every occasion. It was a veritable 'Tribune of the people,' and the Cradle of Congregationalism in New York City. . . . Besides being the meeting place whither the tribes went up annually to attend the great May Anniversaries—and there were great meetings in those days—the Tabernacle was the forum where reformers of every class and advanced thinkers of every name and sex held forth, and, usually, to large audiences. I remember to have heard Wendell Phillips, William Lloyd Garrison, Lucretia Mott, Ralph Waldo Emerson, E. P. Whipple, Fred Douglass, Lucy Stone, Father Gavazzi, Elisha Kent Kane and others within its walls; also of divines, Charles G. Finney, Horace Bushnell, Professor Edwards A. Park, Dr. Lyman Beecher, Henry Ward Beecher (on slavery), Richard S. Storrs, President Sturtevant and Dr. T. M. Post, then of St. Louis. Louis Kossuth, the Magyar Patriot, here met with an enthusiastic reception from a large audience. These names are of a past generation, but the memories which the names of

* Professor Wm. P. Blake, University of Arizona.

these intellectual giants of earlier days recall, are sufficient to remind us of what a centre of influence the Old Tabernacle became, whose lines reached out through all the earth. The affection and sentiment gathered around this sacred place it is difficult to transfer to any more modern edifice. What Faneuil Hall was to Boston, or Exeter Hall to London may be said of the Old Tabernacle in its relation to New York."

It is not surprising, with so free a use of the building, that Mr. Hale's report, July 16, 1846, gave an excess of receipts for rent above expenses, for the year, of $2,754.66.

The young minister's first important work after settling his household and getting adjusted to new duties and surroundings was to revise the church manual. At a business meeting, October 28, 1845, a special committee of seven was appointed to take the subject into consideration—the Rev. Mr. Thompson, Messrs. John C. Cass, William C. Gilman, David Hale, Israel Minor, Thomas Ritter, and Henry Whittlesey. This committee reported December 30th. The report stated that in order to secure the confidence of New England churches (still distrustful of Congregationalism outside of their own geographical boundaries) the Tabernacle at the outset adopted the Confession of Faith of Park Street Church, Boston. This was well done, and had won the confidence of sister churches in the East. The articles, however, were framed during the Unitarian controversy, to emphasize the Trinitarian attitude of Park Street Church, and they were particularly explicit upon the doctrines of the trinity, of human depravity, and divine sovereignty. They gave a partial exhibition of the plan of salvation, and could hardly stand as the interpretation of the Gospel received by the Tabernacle Church. The committee had endeavored, at first, to preserve, as far as possible, the original document; but, failing in that endeavor, set about the construction of an entirely new creed. After having been carefully drafted by one of their number (presumably Mr. Thompson), it was discussed by the committee, evening after evening; studied, sentence by sentence; and, at last, unanimously adopted. At the annual meeting of the church, February 24, 1846, the articles of faith, form of admission, and standing

rules,* offered by the committee of seven, were unanimously adopted, but for one negative vote as to the articles.

Another change made at this meeting is recorded in the "History" of the church (1846). Until that date persons who united with the church by letter were required to come forward publicly and make a profession of faith as if they had never before done so. A large proportion of those added to the Tabernacle Church brought letters from New England churches, where such a practice had not prevailed, and it appeared to them an unnecessary innovation. As there seemed to be no warrant for the proceeding, either in the constitution of the church or the exigencies of the case, the church voted, by a large majority, to abolish the custom.

The order of the church services in the old Tabernacle, under Dr. Thompson, is given as follows:† Sunday-school in the forenoon, followed by the usual morning service; after a short intermission, Sunday-school again; regular afternoon service with preaching, and the pastor conducted the evening service. It will be remembered that Mr. Thompson, by the terms of his settlement, was excused from conducting the afternoon meeting.

On Friday evening there was a lecture by the pastor.

One who was a Sunday-school scholar in those days writes:‡

"We had two sessions of the school in those days and some of us who lived more than a mile away carried our dinner and remained for the second session, coming away before the afternoon service. I think Mr. Thompson rarely preached in the afternoon, and the attendance was probably small. But the evening congregation was large, many strangers, many young men. On a rare occasion, I was present one evening to hear his sermon on the Gospel Supper. I remember good Deacon Pitts, and his kindly, fatherly way when he came to talk with me about uniting with the church. The communion followed the morning service and I recall the impression made, before I ever partook of it, by Mr. Thompson's words, at such a service, in regard to the love of Christ,—almost his tones as he said 'I cannot tell you all it means.'"

* Appendix E.

† Deacon Charles Whittemore. Paper read at Sixtieth Anniversary.

‡ Miss Emily S. Gilman.

"The weekly prayer-meeting was held in the basement of the church, and it was the custom of the pastor to have the brethren alternate as leaders with a view to the exercise of their spiritual graces, he himself reserving his share until the close of the meeting." *

We can, in spirit, be present at one of those prayer-meetings where Deacon Pitts met God, face to face, and to which Mr. Hale would often come direct from the office without his evening meal, rejoicing in such a relief from temporal cares. It is his turn, to-night, to lead the meeting. He enters hurriedly and takes his seat, saying that he has been so busy all day that he has had no time for preparation, not even to select a hymn. "But here is one that ought to put us in a right frame." Then he reads Montgomery's wonderful forecast of heaven, "Forever with the Lord!" and, as he reads, his soul kindles. "Yes, brethren, 'Forever with the Lord!' No cares, no vexations, no hurry, no business, nothing to draw off our minds from Christ. What a blessed relief after being pent up so long in this poor body." Another evening we might hear Alexander Pirie's joyful hymn sound out in loud acclaim (for they sang with a will in those days, and many of the volunteer choir of forty were church members who would be present at the meeting). They sang these words:

"Come let us join in songs of praise
To our ascended Priest;
He entered heaven with all our names
Engraven on his breast."

and Mr. Hale stood up and said:

"Brethren, let us look a little at the sentiment of this hymn. Is it true? Have we thought what it means? Has Christ entered heaven with all our names engraven on his breast? Is David Hale written there? Is ——, and —— written there? Does Christ know us individually, and present us to his Father, name by name?" †

The effect was overpowering, and many disciples present realized their union with Christ as never before.

In 1846 there were large accessions to the church, eighty-six

* Deacon William B. Holmes. Paper read at Sixtieth Anniversary.
† J. P. Thompson, *Memoir of David Hale*, pp. 127, 128.

in all, the number of those received by certificate being less by fourteen than those who made profession of their faith. This was the first year in which the Sunday afternoon services were dropped during the summer months, and that the change did not give general satisfaction is evident from the fact that for several following years the church voted to keep up the afternoon service throughout the summer. The fund for the poor was probably established this year, when Deacon Israel Minor was made its treasurer.

In November a committee of five was appointed in connection with the trustees to inquire whether and in what way a permanent entrance could be secured to the Tabernacle from Broadway. The committee was authorized to make such purchases or other arrangement as they might deem judicious and desirable for that purpose. This entrance was not secured immediately, and it seems that the pastor's practical common-sense finally found means to accomplish the purpose, for, in his farewell address, in 1871, he says that by making the purchase of the old Tabernacle by the society a condition of accepting their call, and, afterward, by suggesting a plan for the purchase of the Broadway entrance to the building, it was his good fortune to contribute in some measure toward the corporate strength which paved the way to the material prosperity of the society at that date. By this arrangement, in March, 1851, Mr. Israel Minor, deacon and trustee of the society for many years, secured for the society a house and lot known as 340 Broadway, at $20,250, and received from the Board of Trustees a special vote of thanks for his energy and tact in making the negotiations, and for the many pecuniary sacrifices he had made for the interests of the church. The thanks of the Tabernacle society were also presented to Mr. B. Blanco at the annual meeting, November, 1851, for the generous aid afforded by his counsel, personal efforts, and money in paying off the mortgages which had been cancelled during the year.

One notable feature of the Tabernacle Church was the number of men who were attracted to its services. The situation

of the building made it easily accessible to strangers in the large hotels of the city. Mr. Andrews said that every public service, on Sunday, was a sort of special occasion where perhaps hundreds were present for the first time. The church was conveniently placed for young men living near their places of business; and besides this, the themes that Dr. Thompson discussed, the breadth, virility, and freshness of his thought, made his church peculiarly attractive to men of intelligence, and it became under him what it has continued to be, preeminently, a church for men. Instead of having the larger proportion of its members women, as is too often the case, from 1846 to 1856 there were one hundred and eighty-five men and one hundred and seventy-five women added to its membership.

Strongly backed and encouraged by Mr. Hale, Dr. Thompson made the church a denominational power. New Congregational churches were springing into life on all sides, and under its pastor's wise guidance, the Tabernacle Church was always ready with encouragement, support, and such pecuniary aid as it could afford. Delegates, when appointed to councils by whose advice new churches were to be founded, were sometimes given discretionary power to pledge such sums of money as might seem best in aid of the new enterprise, and these pledges, when reported to the church, were made good. The church, it is true, did not colonize. Many futile attempts had been made in New York to establish Congregational churches, and Dr. Thompson no doubt thought it wiser to hold together one strong church that could aid others, than to deplete its membership in order to infuse life into feeble congregations that might even then be unable to help themselves. In 1857 Dr. Thompson enumerated the following Congregational churches, then in existence, that had been formed since the organization of the Tabernacle. In New York: Church of the Puritans, Eastern Congregational Church, Twentieth Street Congregational Church, Bethesda (colored), Smyrna (Welsh). In Brooklyn: Church of the Pilgrims, Plymouth Church, Clinton Avenue Church, South Congregational Church, Bedford

Church, Elm Place Church, Park Congregational Church, Warren Street Mission Church, New England Church, Central Congregational Church, Williamsburg Church. Toward the establishment of most of these and other Congregational churches, East and West, Mr. Hale contributed personally large sums ranging from a few hundreds to two or three thousand dollars, besides supporting a missionary who travelled through Western New York and another in Michigan looking after the interests of feeble Congregational churches. "He gave away thousands annually," says Dr. Thompson, "to promote various objects of Christian benevolence, but turned his contributions in the later years of his life very much into the channel of Congregational enterprises." * The establishment of a Congregational church in Detroit was due to his influence and aid.

In July, 1846, a Congregational convention was held in Michigan City, Ind., called by the general association of Michigan which had been formed four years before, and the Broadway Tabernacle Church, with some other Eastern churches, was invited to be present by delegate. David Hale was appointed to this service, and his strong convictions, wise judgment, dignified self-control, and absolute fairness in debate had sufficient force to swing the convention around from a half-way tolerance of the "Plan of Union," which some still wished should, in a modified form, continue operative between the New School Presbyterians and the Congregationalists in the West, to an absolute repudiation of any attempt to hold the two denominations in the presbytery or synod. A prominent member of that body says:

"But for him, that convention would, I think, have adjourned without taking that decided action against the 'Plan of Union' which has so essentially benefited the denomination at the West, and which has since been endorsed at the East. The committee appointed to report on that subject recommended only a modification of the Plan, and exerted themselves to procure the adoption of their report. Mr. Hale took the lead in opposing the *modification* and boldly maintained that the Plan should be *abrogated*. At first his views seemed ultra to many of us. We were not prepared to go so far. But his quick discernment

* Joseph P. Thompson, *Memoir of David Hale*, p. 118.

and ready wit, his strong arguments and apposite illustrations, were too much for the committee (of whom I was one and contended for a modification), and the brethren were led almost unanimously into his view before we separated. He was added to the committee, and wrote the latter part of the report, which was finally adopted unanimously. . . . So rapidly did the influence of Mr. Hale increase toward the close of the convention, that one of the officers remarked to me, 'If the convention had continued two days longer, Mr. Hale would have had the whole control of it.'" *

Thus the Broadway Tabernacle Church was made a strong power to support and strengthen Congregationalism in the West. The very fact that such a convention had been held at the call of the Michigan association awakened much interest in the East. Its action was commended by a number of well-known conservative New England ministers, and sharply criticised by New School Presbyterians who wished to retain their hold of Congregationalists in the West. Congregationalism was discussed more and more, both East and West, and the Tabernacle, a now flourishing church, well established on middle ground between New England and the Western States, was guided so wisely as to hold the confidence of the East and the sympathy of the West. Dr. Thompson himself claims that "this church (and the movement of which it was the nucleus) was the medium of fusing the old and the new, and of bringing the churches East and West to a consciousness of national life." †

Dr. Thompson, who was at his best whenever he had a cause to defend or promote, labored with unremitting energy for the independence of Congregational churches from Presbyterian entanglement. In a report unanimously adopted by the State General Association, in 1848, he exposed the unequal and injurious workings of the "Plan of Union" and moved its discontinuance, following the path blazed by the Michigan conference; doing this, he says, "for peace with a sister denomination as well as for progress of our own." ‡ As chair-

* Joseph P. Thompson, *Memoir of David Hale*, p. 124.

† *Broadway Tabernacle Church: Its History and Work*, pp. 35, 36.

‡ *Ibid.*, p. 36.

man of a committee appointed by the same association he prepared the call and constructed the plan for the great Albany convention of 1852, the first synodical Congregational gathering that fairly represented the whole denomination since the Cambridge Synod of 1646–48. Four hundred and sixty ministers and delegates from seventeen States convened at this call, including the leaders of Congregationalism East and West. Five hundred copies of the report of the Michigan City convention were distributed among the members of the Albany convention, and the Rev. Parsons Cooke, of the *Puritan Recorder,* wrote (October 2, 1852):

"In looking over the report of that Convention [Michigan City] which we made and published at the time, we have been struck by the remarkable fact that most of the important measures passed at this Albany Convention were substantially the same as those which had been passed six years before by the Convention at Michigan City."

Thus the pastor worked on the same lines that had been marked out by his parishioners in 1836. In their devotion to the interests of their own church polity they were at one. By the Albany convention the unity of Congregationalism was at last made evident.

Next to its repudiation of the "Plan of Union" the most valuable work for the denomination done at this convention was the approving of the movement, begun and urged by Henry C. Bowen, and the appointing of a committee, to raise $50,000 for the building of church edifices in the West. The Tabernacle Church encouraged this work by a volunteer committee to solicit donations to the fund. The sum raised for church building purposes exceeded the amount proposed by more than $12,000, and the effort resulted in the formation of the American Congregational Union in the old Tabernacle. The next year, of its thirteen trustees, five were Tabernacle men. The trustees of this Union, twelve years later, called the various State committees to meet, in the present church building, as a conference preliminary to convening the first National Council. At this Council, held in Boston, Dr. Thompson was appointed first of the two assistant moderators and chairman

of the Committee on Declaration of Faith, besides serving on another important committee, and again, in 1870, the national delegation met in the Tabernacle to plan for the Jubilee of the Pilgrims. That meeting recommended among other memorial services, the holding of a Pilgrim Memorial Convention at Chicago, Ill., April 27, 1870, and there the movement began that resulted in the organization of the National Council. In view of the national influence exerted by the Tabernacle Church it was in no idle spirit of boastfulness that Dr. Thompson exclaimed in his farewell sermon:

> "May this church never become so absorbed in caring for its own affairs as to recede from that position of national preferment, in respect of the principles and the progress of its own communion, to which it has attained by fidelity in upholding and by generosity in giving."

Still another important contribution by Dr. Thompson to the cause of Congregationalism was the inception and successful establishment of a denominational journal in New York City. In planning for a Congregational newspaper in New York, Mr. Thompson had no thought of any editorial connection with it himself. Messrs. Hunt, Bowen, and McNamee, and S. B. Chittenden were warmly interested in the project and stood ready to furnish the requisite capital, while Mr. Thompson set out to find a New England editor. Failing in this, he endeavored to induce Dr. Leonard Bacon to give up his New Haven church for the editorial chair. Mr. Hale was eagerly interested in the enterprise. He offered to subscribe $1,000 toward a capital of $10,000 to start the paper, and was ready to become its business editor, either personally or through his son, Mr. Richard Hale, with the understanding that Dr. Bacon should have entire editorial control. But in June, 1848, Mr. Hale was stricken with apoplexy, and died about six months later, and as for Dr. Bacon, he could not be persuaded to resign his pastorate. Still Mr. Thompson kept his project in mind, and one evening Mr. Seth W. Benedict, an active member of the Tabernacle Church, while calling upon his pastor, chanced to remark, "If you wish to see a Congregational

paper in New York you must start it yourself and I will help you." Thus encouraged, Dr. Thompson set out the next morning for New Haven to consult Dr. Bacon; and the two returned together to enlist Rev. R. S. Storrs, Jr., of Brooklyn. Capital was at once furnished according to agreement; Rev. Joshua Leavitt, whose long experience on *The Evangelist* had well fitted him for the post, was engaged as office editor; Mr. Benedict was secured as publisher; the name and policy of the paper were decided on; and, a fortnight afterward, on the morning of December 7, 1848, the four editors and five proprietors were all invited by Mr. Benedict, the publisher, to meet at ten o'clock in the press-room, in a small dark basement. Dr. Thompson arrived first; and, having determined to secure the first copy of the paper, placed himself nearest the press, holding his position resolutely against all later comers. At last Mr. Benedict said: "Gentlemen, editors, proprietors of *The Independent,* are you still ready?" The instant echo came: "All ready!" Mr. Benedict shouted to the engineer, "Start the press!" and Mr. Thompson seized triumphantly the first copy of the first issue of the paper which for fourteen years this triumvirate of ministers edited with surprising success.*

In their salutatory the editors said:

"There has been growing up in this metropolis, in this State, in the great and free North-West, a body of churches whose organization is founded on the great New England principle of Congregational Independence. Multitudes of intelligent Christian men who are not in these churches are in sympathy with them, and are looking for some popular exposition of current ecclesiastical and religious questions, and of all the progress of our times as seen from the position of that great principle. . . . Our hope is to make such a newspaper as every intelligent and large-hearted pastor will welcome to his own family and to the families of his flock. We hope that our labor as editors of a religious journal—a labor which requires us to regard with habitual attention all the great interests of the church and of humanity—will better qualify us for our work as pastors whether in the pulpit or from house to house. At the same time we also hope that our relation as pastors, constantly employed in the pastoral work, and holding constant

* Henry C. Bowen, *The Independent,* December 6, 1888.

intercourse with other pastors, and with the churches, will enable us, in some respects, to make a better newspaper than if we had retired from the pastoral office or had never known its duties and its sympathies. We hope to pay our weekly visits in this way to thousands of families, spreading before them the changing map of the Church and of the world; teaching, exhorting, warning all; enriching each reader's mind with facts and principles, touching the springs of Christian affection and devotion, and aiding and cheering all the while the labor of the living ministry in a thousand homes.

[Signed] Leonard Bacon,
Joseph P. Thompson,
Richard S. Storrs, Jr."

It must have been of no small advantage to these city clergymen to be able to follow up and drive home their Sunday utterances by ringing mid-week editorials.

In its issue of December 2, 1869, the twenty-first anniversary of *The Independent's* birth, a reminiscent editorial recalls the office at " number 22 Beekman Street, into which every day at two o'clock stepped the brisk, smiling, and industrious Dr. Thompson; into which about once a fortnight came the venerable head of Dr. Bacon, and into which, about twice a year, moved the eloquent step of Dr. Storrs,

' Whose very foot had music in't
As he came up the stairs.' "

The writer hinted that the rarity of Dr. Storrs's visits might be due to fear of the printer, sorely tried by his much-corrected proofs. As to the other editors, he said:

" Dr. Thompson rarely and Dr. Bacon never made an alteration. The exact measure of their fame among our readers we cannot gauge, but among our printers their memory is without a stain of reproach to this day."

Of the three editors Dr. Thompson was the most active and responsible—" by far the most efficient," says Dr. Bacon:

" Week after week, year after year (extraordinary absences excepted), every column of every issue was inspected by him for its last corrections, before going to the press. The experienced sagacity of Dr. Leavitt, as well as his great editorial skill, was invaluable; but to the

youthful enthusiasm of Dr. Thompson, to his indefatigable diligence, and to his marvellous rapidity of thought and pen, more than to what could be done by either of his colleagues in the responsible editorship, the new journal was indebted for its rapid and continued success." *

Dr. Thompson spent, as a rule, an hour at the office daily, meeting the others for conference on Monday morning, and planning, together, their editorial work. Dr. Bacon says of the editors' design in starting *The Independent:*

"It was not so much his ambition and theirs to advance their sect, as it was to put an ignorant reluctant Church right before the world. It was the day when reform, in despair of the support which the Church ought to have given it, was ready to throw itself into the arms of unbelief. Dr. Thompson was one of the men who saw the exigency, and in his early youth declared that slavery must perish because it was not only an offence against the rights of man but a crime against the law of God and the brotherhood of the Church of Christ. It was that he might teach the Church morality, that he might make it aggressive against sin, that he took a foremost part in conducting *The Independent.*" †

Dr. Storrs, forty years afterward, in writing of those early days, compares himself and Dr. Thompson to "two emulous novices, in maiden armor" cantering "with gay audacity into the lists by the side of the tough and experienced knights, as if it were all to be a festive holiday game and there were never to be hard or sharp blows given or taken." ‡ The first number of the paper was issued without a single pledged subscriber. In seven years its weekly edition was 15,000. Soon after the paper was established, Dr. Bacon, the senior editor, went abroad for a year or more; Dr. Leavitt, the experienced journalist, confined his labors, according to the arranged programme, to office work and the news department, and these two young ministers had to bear the brunt of many an exciting controversy in the cause of freedom. Important among these was their brave opposition to the Tract Society on the matter of its pledged and offensive silence about slavery and its insufficient financial reports, and their contention that Dr.

* *The Independent*, October 2, 1879. † *Ibid.*, September 25, 1879.
‡ *Ibid.*, December 6, 1888.

Bushnell should have liberty of speech whether his opinions suited them or not—a stand which was bold enough then, though now it seems the merest truism.

Dr. Storrs goes on to say:

"Then came the Fugitive Slave law, and the Union-Saving craze which followed; and while Dr. Bacon was off in Persia, with his life in peril among the Koords, all the beasts of Ephesus seemed suddenly to have sighted or snuffed their opportunity, and to be combined in one passionate onset against *The Independent* proprietors, editors, assistant editor, and the paper itself.

"The spirit of blithe and adventurous nonchalance with which we had begun our work had been by that time a good deal sobered. We recognized fully at the office the gravity of the crisis, and its severity. But we certainly were not frightened: and I do not think that we ever gave back, by a foot-breadth, from the front-line of our persistent opposition to slavery, or of our endeavor to rally and hold the Christian people of our country in determined antagonism to it. The Castle Garden frenzy seemed, for the moment, to carry all before it, but I know from distinguished individual testimonies, some of which I still have, that our work at the time was not without its important effects; and the development of the great party which first took organic form in 1856, and which has now for the seventh time been intrusted with the conduct of national affairs, was certainly due, in a measure at least, to the influence of the paper at that angry and clamorous crisis, and in following years. The minds and consciences of ministers and church members, throughout the range of our widening circulation, were fully prepared for the happy consummation when it came." *

* The Fortieth Anniversary. *The Independent*, December 6, 1888.

CHAPTER VI.

FROM THE OLD TO THE NEW TABERNACLE.

A NUMBER of important church and parish matters came up for settlement between the years 1846 and 1856. The question of absentees would naturally arise when the trend of population turned from the vicinity of the church toward the uptown districts, and the congregation became more and more a shifting one. The matter was first brought up by Mr. Hale in 1847, and, after some months, a working plan was accepted. The rules, as published in the church manual (1855), were adopted May 13, 1851, when a list of absentees was ordered made, and April 26, 1853;* and certain principles of discipline embraced in the report of a special committee were adopted June 29, 1852.† This report recommended the appointment, from time to time, of committees of inquiry upon the cases of absentees or of members who, though residing in the neighborhood, were supposed to be living in neglect of covenant vows; stress being laid on the fact that these committees were not inquisitorial, but were appointed solely to procure information in regard to the residence and church connection of delinquent or absent members.

There had been already, as was but natural in so large a church, a number of cases of discipline, one of the most painful being that of a deacon of the church against whom charges of dishonesty were brought in 1847. After being admonished for the same cause and for drunkenness, he was first suspended, and, at last, January 3, 1850, excommunicated. One woman also was suspended in 1847 "for supporting herself and family by appearing on a theatre's stage."

In June, 1848, an attack of apoplexy warned Mr. Hale to

* Appendix F. † *Manual*, 1873.

settle his temporal affairs as speedily as possible, and the trustees responded to his request that he should be relieved from all obligations assumed in the name of the society, and that the indebtedness of the Tabernacle Church to him should be cancelled. His illness lasted about seven months, during which time he gradually relinquished the many schemes for usefulness which he had planned, and resigned himself to the Will that throughout his busy, helpful life he had endeavored to follow. He sent his love to all the Tabernacle Church, to its pastor and several members by name, and in his wandering thoughts desired to be "dated" from the Tabernacle. He died in Fredericksburg, Va., January 26, 1849, leaving a strong, united church to carry on the work which he had begun, single-handed, with arduous self-sacrifice and abounding faith, less than nine years before.

The continuous letting of the Tabernacle for large and sometimes boisterous gatherings became a weariness to Dr. Thompson, as it had been to Mr. Andrews before him; particularly when the church prayer-meeting, or weekly lecture, was "disturbed and rendered unprofitable by noisy assemblages" in the audience-room directly over the place of meeting. Various entries in the records, such as a vote of the church committee to secure a lecture-room away from the Tabernacle "because of noise of clapping and stamping overhead," show considerable dissatisfaction, and, on June 27, 1848, a fortnight after Mr. Hale had been taken ill, the pastor offered a resolution in the church meeting that a committee of five should be appointed to confer with the trustees respecting this evil, and, in particular, to urge upon the congregation the importance of a vigorous effort for the early cancelling of the mortgage in order to diminish the necessity for the miscellaneous lettings of the house, and so to remove what he called "the great hindrance" to their temporal and spiritual prosperity. Mr. Thompson gave his reasons in full, and the motion was passed unanimously. In the autumn of the same year the pastor went further and preached a sermon on the importance and pecuniary condition of the Tabernacle en-

terprise (repeated by request), thus preparing the society for the action that was forced upon it by the loss of Mr. Hale; but its indebtedness was not cancelled at once, the society still found it necessary to let the house, and as late as December 12, 1853, we find the church committee proposing to change the prayer-meeting evening because of the noise.

But the records of the church are largely occupied during this period with the affairs of other neighboring churches. The Tabernacle took part in the organization of eighteen new Congregational churches during this decade, to say nothing of the numerous councils to settle or unsettle pastors over these infant churches, or to render advice as to the pecuniary affairs of these struggling enterprises. By pastor and delegate it assisted in not less than eighty councils that concerned Congregationalism in New York City and State during those ten years.

Early in 1852 a crushing blow fell upon the pastor of the church. His wife, Mrs. Lucy O. Thompson, daughter of Mr. James Bartlett, of Portsmouth, N. H., who had been in failing health for several years, died on January 27th, leaving four little children to her husband's care. Under the great strain upon his affections and sympathies, caused by the illness and death of his wife, Mr. Thompson's health at last gave way, and he was forced the following summer to ask release from pastoral duties for a year's absence abroad. The younger children were placed in charge of relatives of Mrs. Thompson, the society requested the trustees to provide funds for the expenses of their pastor's travel, equal in amount to his salary, and the following year they appropriated $600 to meet the indebtedness incurred for the children's maintenance during their father's absence, and increased the pastor's salary to $3,000. Once before an additional sum had been paid Mr. Thompson, by the trustees, in order that his wife might be supplied with those comforts that her failing health required. Thus was established that system of distinguished liberality which has marked the dealings of the Broadway Tabernacle with all its ministers.

The letters that passed between pastor and people during these transactions were mutually affectionate and appreciative. In response to his application for release from work the trustees recorded their sympathy with him in his sorrow, and added:

"During all the time of your ministry among us we may confidently say that there has never been a time when the pastor has not had the entire confidence and affection of his people."

Dr. Thompson's rest had always an element of work in it, and this trip abroad was made to do service in aid of that Oriental study to which he was already turning his attention. Leaving his oldest son, a boy of nine years of age, with friends in France who cared for him as for their own, he now visited Egypt and the Holy Land, which held many enigmas that he desired to solve. From this time he devoted much time and study to Egyptology, being the first student in the country to obtain any distinction in this line of investigation.

On October 23, 1853, Dr. Thompson married Elizabeth C. Gilman, his wife's most trusted friend, daughter of William C. Gilman, Esq., whose family had come into the church on the same Sabbath with Mr. and Mrs. Thompson, the two households having been on terms of special friendship.

Dr. Thompson's letter of acknowledgment, addressed on his return to the society, is full of interest. He confesses that, owing to the greater cost of living he has not been able to keep his family expenses within the limits of the salary on which he was settled, and is grateful that the necessary increase of salary has been made without any request for it on his part. He will not acknowledge to any over-work, though the charge was brought against him, no doubt justly, all his life; he says, rather, that his health was impaired "not by any excess of labors, but by a strong and wearying draught upon the affections and emotions at a time when public labors were also pressing," and that in making it easy for him to rest and travel they had proved the best of physicians. He continues:

"My life as pastor does not date exclusively from either the 'sunny' or the 'shady' side. I like a little of both for

the best effect in morals as well as in nature. But this full burst of sunshine that has opened upon me since my return will last through many a shade. While I feel impelled to speak more than words can utter, I can only say 'My heart is yours, my strength is yours, my labors are yours, my life is yours, for Christ's sake and the Gospel's.'" Referring to his new ties he adds: "The same kind Providence that has restored to me my health has also restored to me my home;" and he gives the parish a cordial invitation to the parsonage, 63 Amity Street, on the following evening. Mrs. Thompson worked quietly but most efficiently to second her husband's efforts, and the home in Amity Street, as well as Number 32 West Thirty-sixth Street, where Dr. Thompson moved in 1857 when the old Tabernacle was sold, became a centre of helpfulness and hospitality. "I will consult the wise woman," a sentence often heard from Dr. Thompson's lips, was not mere idle compliment.

In his sixtieth anniversary reminiscences Dr. William H. Thomson recalled the friendliness with which this busy pastor made his home and his intellectual pursuits serve the needs of his parishioners, especially the young men. He said:

"Dr. Thompson had a very pleasant custom of having small social gatherings at his house when he would first read an essay or contribution which he was about to publish in some periodical or book,* and its subject would be offered for discussion by those present, many of whom were men greatly distinguished in the literary world, like Rev. Dr. Frothingham, Dr. Bellows, or William Cullen Bryant. At other times the company would be limited to members of his own congregation; but at all times the guests were privileged in being thus permitted to share in an intellectual feast, which often had the further and intense interest of association with some phase of stirring national contest which was going on. I cannot but remember those evenings as bright memories indeed, testifying to the friendly sentiment which prompted Dr. Thompson to bring young men into the best fellowship which his position afforded."

But the ministrations of Dr. Thompson were by no means confined to his own stated congregation. In his tenth anni-

* For a partial list of Dr. Thompson's published works, see Appendix H.

versary sermon, preached April 8, 1855, from the text: "With my staff I passed over this Jordan, and now I am become two bands," the pastor reviewed the general history of Congregationalism in New York for the decade, as well as the history of the church. At that date he was the senior pastor of the Congregational order in the Southern District of New York; of the more than two hundred Congregational pastors in the State, only twelve had been settled longer than he. During these years there had been two periods of revival, in 1846 and in the winter of 1851–52, which had resulted in large accessions to the church. In the latter period Mr. Finney had come again to New York and held, in his old church, services that had been fruitful of good results. But the records of the Church Committee bore testimony, from the first, to the efficacy of the spoken word in the Tabernacle pulpit. Many who came before the committee to be examined for admission to the church, attributed their first awakening to a sermon by "our pastor," Mr. Andrews or Dr. Thompson, and, at this period, by Dr. Finney. In this sermon,* and in his last sermon in the old Tabernacle, Dr. Thompson illustrated, by instance after instance, the value to strangers of the Tabernacle services in results that could not be reckoned by ordinary church statistics. An English lady from Jamaica, who had sought the pastor's counsel, a young student from South Carolina, a stranger casually met in Germany, an invalid seeking renewed life in Egypt, a doubter induced by a friend to listen to a gospel sermon, a Vermont lawyer curious to hear a New York preacher, had all personally confessed to Dr. Thompson their indebtedness for heavenly grace and comfort found there, when they were but chance attendants. Only "the Lord" could "count when He writes up the people that this man was born there."

When the rising tide of business began to sweep up toward Fourteenth Street and to force New York citizens to seek residences farther north, the downtown churches speedily followed their members and supporters. In 1857 Dr. Thompson

* *Manual of the Broadway Tabernacle Church*, &c., 1855.

enumerated twenty-two churches that had removed from below the Tabernacle, from Broadway, Exchange Place, Beekman, Cedar, Chambers, Gold, Frankfort, Franklin, Fulton, Murray, Nassau, Pine, Wall, and Warren Streets to points higher up town.* But the Tabernacle Church was not ready at first to follow. The Christian public had a lien on the building and would have detained the church longer. Christian merchants were glad to have their employees, living in down-town boarding-houses, welcomed to so hospitable a church home. Some of its old traditions as a free church still hung about it; its preacher took an open, manly stand against slavery, and so, many who had been trained piously and who sought to build up homes and fortunes in a free republic—English, Scotch, Scotch-Irish, knocked for admission almost as soon as they landed in America, and were never denied; but old residents moved away and were swallowed up in their neighboring churches. The Tabernacle Church membership was continually fluctuating; from 1840 to 1857, sixty were removed by death, and more than ten times as many by dismission.

The church did not yield to the current without a struggle. When, in 1850, the effort was made to raise money to pay the debt and to purchase the fee of the Broadway entrance, an appeal was made to the Christian public for aid to retain "this great house of worship," used by the Church at large, for the public benefit. The response was not encouraging. Only $800 was subscribed outside the society, and that mainly upon personal grounds, while nearly $10,000 was raised by the society.

Four years later another attempt was made to interest the public in preserving the Tabernacle. It was proposed to divide the Tabernacle property into stock, to alter the building so that it might bring in as large a revenue as possible, but to reserve from the stock company the Sunday use of the building for church purposes. The plan included the erection of a new house of worship for the church nearer the residences

* *Last Sabbath in Broadway Tabernacle*, 1857.

of its members; the church assuming the responsibility and expense of supplying the pulpit of the old Tabernacle. This stock it was supposed would yield a seven per cent. return; but so little interest was shown in the scheme that no one outside the Tabernacle was ready to subscribe.

The pastor made up his mind that money and a preacher could not alone sustain a church. Christian families so near to the place of worship that they could attend its various services and keep up social intercourse as fellow-members of one Church of Christ were essential in order that the church might become the salt of the region in which it was placed. This he maintained with vigor. There were too few Christian families settled near the Tabernacle to support its services, and with might and main he urged and planned for removal until the inertia of the church was overcome.

At a meeting of the society, held June 13, 1855, it was voted to change the location of the place of worship; and at meetings held in the following November the trustees were authorized to provide a site for a new church edifice in the upper part of the city, to purchase the church then building at the corner of Fifth Avenue and Thirty-sixth Street if satisfactory terms could be had, or to secure lots on the southwest corner of Fifth Avenue and Thirty-eighth Street if that seemed more desirable. A Building Committee of three from the society was appointed to be associated with the trustees, and permission was granted to the trustees to issue bonds, secured by mortgage if necessary, to an amount not exceeding $30,000, to pay for this, the amount to be refunded within three years by the sale of pews in the new church. The pastor also was given authority to devote half his Sabbath services to the new enterprise, provided a competent assistant could be secured.

In 1853 the church property had been offered for sale at $150,000, and the subject of removal and a new site was discussed and referred to committees from time to time until February, 1857, when the Tabernacle property was sold to Mr. J. J. Phelps for $122,000. The question of a site then be-

came pressing. Tenth Street, near Broadway, was considered favorably by many, but another Congregational body, the Church of the Puritans, under the charge of Dr. George B. Cheever, worshipped on Union Square, and it seemed wiser to remove still farther from the old location. A committee appointed by the Board of Trustees, consisting of Messrs. Thomas Ritter, Israel Minor, and the pastor, recommended a position either on the southwest corner of Madison Avenue and Thirty-fourth Street or the present site. The trustees voted in favor of the latter, and their decision met with the approval of the society, April 6, 1857. This site, at the intersection of Broadway, Sixth Avenue, and Thirty-fourth Street, nearly three miles north of the old location, was purchased, eight lots from Messrs. Randolph and Skidmore, for $62,500, and two lots on Thirty-fourth Street from C. W. Thomas for $16,000. The northern portion of the lot on Sixth Avenue they sold, later, for $33,000.

On Sunday, April 26th, the church was opened for divine service for the last time. It was a memorable occasion. Former attendants and members of the church came back for the day to attend the reunions, of the Pitts Bible Class at nine o'clock in the morning, of Sunday-school and mission-schools in the afternoon. The afternoon service had been discontinued since 1855. Even the choir called in its old members, and, in the evening, more than a hundred voices joined in the anthems, one of which had been composed for the occasion by Mr. William B. Bradbury, one of the four choristers who, during the seventeen years since the founding of the church, had directed its music. Three of the four were present and took turns in leading the service of song. During the morning exercises children were presented for baptism, new members admitted to the church, and the communion administered. The pastor's morning text must have found a responsive echo in the hearts of his people: "If thy presence go not with me, carry us not up hence." In the evening Dr. Thompson gave an historical discourse, preserved in the little book entitled, "The Last Sabbath in Broadway Tabernacle." Four thou-

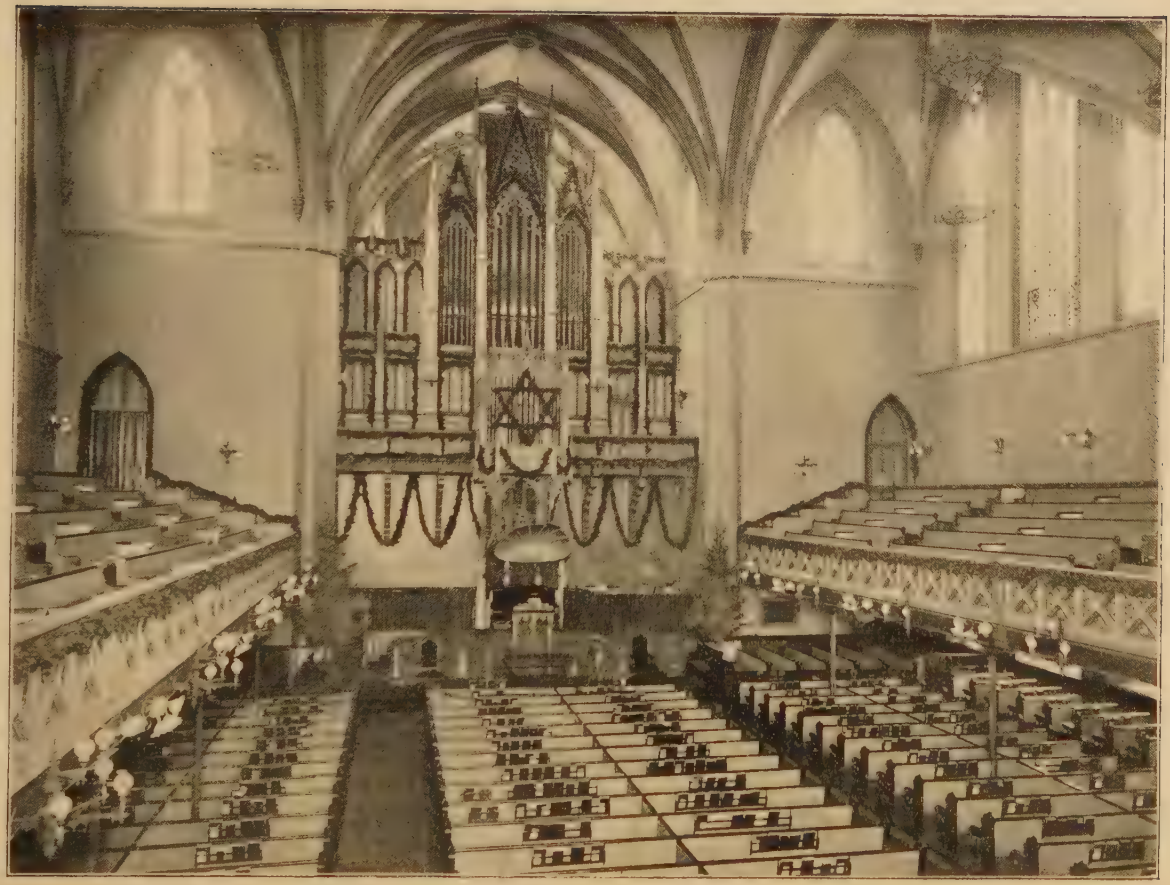
sand people remained in attentive, almost breathless, silence during the two hours and a half that the services continued. Hundreds went away unable to gain admission. After the closing anthem the vast audience arose as the organist began the tune of Old Hundred and joined in the Doxology (117th Psalm), "From all who dwell below the skies."

"Even when the choir had sung its last song of praise and the organ had pealed its last note, the people seemed loth to leave for the last time this place where they had so often assembled in the great congregation." *

During the two years that intervened between the giving up of the old house of worship and the completion of the new, the church held its services in the city assembly rooms, Hope Chapel on Broadway, the Chapel of the Home for the Friendless on East Twenty-ninth Street — familiarly called the "Home Chapel"—and in the chapel of the new building on Thirty-fourth Street. It was arranged that the prayer-meeting and lecture should be held on alternate Friday evenings in the chapel of the New York University, and a study was secured for Dr. Thompson in the same building. It was his task to keep the church from disintegration, to hold together those members who could be persuaded to cast in their lot with the new enterprise, and to draw together a congregation from the neighborhood, so that when the building was ready for occupancy, the house might be full. Notwithstanding its migrations, the church, which had dwindled from a membership of four hundred and nine in 1848 to two hundred and seventy in 1857, began at once to gain, and, March 1, 1859, nearly two months before the dedication of the new house of worship, the church numbered three hundred and thirty-six members. From that time on, the increase was steady and rapid. Ten years later there were five hundred and fifty-five names on the church roll.

There had been changes suggested from time to time in the Confession of Faith, the Covenant, the Form of Admission to the Church, and its Standing Rules, all of which were in the

* *Last Sabbath in the Broadway Tabernacle.*



AUDIENCE ROOM OF PRESENT TABERNACLE

line of greater simplicity and less severity. There was one solemn warning used for years when new members were received into the church, "*Wo, wo* to the person who offends a *whole church*," that must have been a veritable stumbling-block in the way of such pilgrims as must "go softly," like Mr. Fearing, Mr. Despondency and his daughter Much Afraid. This anathema was retained for several years after the question of its omission had been referred to the Church Committee. Some changes, however, were made before the printing of every manual, that of 1846, 1855, 1860, until 1866; but from that date the forms and rules remained almost intact not only during the after years of Dr. Thompson's ministry, but throughout the whole of Dr. Taylor's pastorate. It was not until Dr. Stimson began his ministry that Permanent Rule 7, that discriminated against women, denying them voice or vote in settling questions that concerned the church, was so altered as to give the right to both sexes by substituting the word *adult* for *male*. Other changes that first appeared in the year-book of 1893 were the revival of the Absentee Roll, Permanent Rule 6, and some enrichment of the service of admission to the church, notably, the recognition of the work of the Holy Spirit in regenerating the heart, and of the duty of members of the church to contribute their share toward its support.

In selecting an architect for the new structure the choice of the Building Committee lay between Mr. Upjohn, the architect of Trinity Church, New York, and of Dr. Storrs's Church, in Brooklyn, and Mr. Leopold Eidlitz; their final decision was in favor of the latter, and Mr. Eidlitz's plans and estimates were accepted by the society, July 17, 1857, on condition that the church could be built for $73,000; the building and architect fees not to exceed $75,000. The corner-stone was laid on the following Christmas Day, at two o'clock, by the pastor. The assisting clergymen were the Reverend Drs. Cheever, Burchard, Vermilye, Budington, Rufus W. Clark, and Badger. The music was led by Mr. F. H. Nash. In the corner-stone, according to the society records, Dr. Thompson deposited a leaden box containing copies of the Holy Bible, Church Psalmist, the church

manuals, reports of the various benevolent societies, the various religious and secular papers of the city, the discourse of Dr. Thompson commemorative of "the late Dr. Lansing," and a copy of "The Last Sabbath in the Broadway Tabernacle," and a copper plate containing the following inscription:

The Broadway Tabernacle Church and Society,
Organized July 6, 1840,
after the Congregational order of New England, erect this their second house of worship
A.D. 1857–8.
Leopold Eidlitz—*Architect.*

BUILDING COMMITTEE:

Myron J. Frisbie, *Chairman,*
Israel Minor, *Treasurer,*
Samuel Holmes, *Secretary,*
William G. West,
Thomas Ritter,
John Gray,
James Smith.

Corner-stone laid December 25, 1857.

Officers of church and society, 1857–8, Rev'd Joseph P. Thompson, D.D., pastor.

Deacons:

Henry Whittlesey,
Isaac Minor,
George Walker,
Matthew W. Stone, Jr.

Church Clerk:
William W. Fessenden.

Trustees of Society:

John Gray, *Chairman,*
Samuel Holmes, *Secretary,*
Israel Minor,
Thomas Ritter,
William G. West,
James Smith.

An Historical Sketch of the Society and other documents were added to the box, which, after being lowered to its place,

was covered by the stone, the pastor using a silver trowel presented by the architect and builders. The services concluded with the singing of the doxology.

The Tabernacle was built upon a lot measuring a hundred feet on Sixth Avenue by a hundred and fifty on Thirty-fourth Street, the building being eighty-nine feet six inches front and one hundred and fifty deep, including the chapel in the rear, under the same roof. The main audience-room is seventy-six feet wide by ninety feet in depth, exclusive of the recess for the pulpit. The great organ, back of the pulpit, was built by Messrs. Ferris & Co. The building stone was Little Falls rubble, the dimension stone and porches being of cream-colored New Brunswick stone. The style chosen for the building, architecturally, was perpendicular Gothic, and on either side of the nave, supporting the pointed arches of the clear-story, were three large pillars of cream-colored stone, which have since been removed. The house seats about 1,600 persons; the chapel, twenty-eight feet by eighty-five, seats nearly five hundred.

For the pastor's use, on the north side of the church, was built a reception-room on the lower floor, and, above, a study with book-shelves and closets and an additional library with accommodations for books, drawers, and maps, all most conveniently planned for Dr. Thompson's Oriental and geographical studies.

The building was erected by Mr. Marc Eidlitz, mason, and Mr. Thomas Wilson, carpenter, and, after its completion, the society gave a special vote of thanks to Deacon Israel Minor not only for many years of helpful service and efficient and frequent aid in pecuniary difficulties, but especially for the time and attention given by him to the building of the new church edifice.

The house was opened for public worship April 24, 1859. Dr. Badger, Secretary of the Home Missionary Society, offered prayer; the congregation sang William Cullen Bryant's dedicatory hymn,

"O Thou whose own vast temple stands,"

and Professor Edwards A. Park, of Andover Theological Seminary, preached the sermon. The pastor then made an historical statement which closed as follows:

"This house which is founded throughout upon the native rock, is built of the best materials and in the most substantial manner. During all the progress of the work, the Trustees and Building Committee having availed themselves of the best professional skill, have given to it their active and patient superintendence, and with conscientious fidelity have discharged the responsibility committed to them. The church and society have in all proper ways co-operated in the work, and everyone has contributed a part; the Ladies' Circle with the fruits of their pleasant toil, have provided the furniture of this pulpit and its platform, as well as that of the social rooms in the chapel. The house now furnished for the worship of God in every particular except the organ has been completed without accident to life or limb.

"It does not accord with our views of worship under the Christian dispensation nor with the usages of our body to attach sanctity to a material structure. But it does accord with the inmost sense of propriety and with the devout sentiment of Christian gratitude, and it has also the warrant of Scripture, that we should set apart with due solemnity the place in which we and our children shall worship God, and should hallow it in our thoughts and associations. Now therefore, O ye people, blessed of the Lord, I would call upon you to *arise* and join with me in offering this new temple to the service of the Triune God —the Father, the Son, and the Holy Ghost. We bring to God with reverence and gratitude this house of prayer and praise, beseeching him to hallow it with his presence in our assemblies and his blessing upon our worship. We dedicate these walls to the uses of a church of Christ. We dedicate these seats for the solemn and joyful convocations of God's people in the reverent worship of his name and the devout hearing of his Word. We dedicate this choir to the service of song in the house of the Lord. We dedicate this pulpit to the preaching of Christ and him crucified; and this table of communion to that high and sacred service whereby we do show forth the Lord's death till he come. May he whose glory fills the heavens, condescend to meet his people in this house. May Christ here build in his temple new and living stones. May the Holy Spirit here bless the Word unto sanctification and eternal life. May our children and our children's children here worship in the beauty of holiness, when we shall slumber in the dust. And when our earthly house of this Tabernacle shall be dissolved may we enter upon a purer, nobler worship in that city where the Lord God Almighty and the Lamb are the temple of it. And to the King Eternal, Immortal, Invisible, the only wise God be glory in the Church by Christ Jesus throughout all ages, world without end, Amen."

The prayer of dedication was then offered by the pastor, after which an anthem, the words of which had been arranged by Dr. Thompson and the music composed by Mr. William B. Bradbury, was sung by a select choir. The service was concluded with the doxology and benediction. There was also an afternoon service at which the Rev. Dr. Storrs, of Brooklyn, preached on the topic, "The Assembly of Christians, the Temple of God," and the usual evening service, conducted by the pastor, whose subject was "Preaching the Gospel the Grand Function of the Minister." These discourses were published together in a book issued soon after the dedication of the church.

At the completion of the new Tabernacle there was a debt upon the building of $65,000; but, instead of selling the pews as had at first been proposed, it was resolved that there should be no private ownership in the building, so the pews were rented at auction and the trustees decided to carry the debt until arrangements could be made for removing it. The records of the Church Committee state that the committee "met February 13, 1863," and by vote authorized a collection to be taken on the next Sabbath toward the debt of the society, and Dr. Thompson was requested "to beg handsomely in his usual way for the same." Twenty-five thousand dollars was raised by this effort, and the following year, by a renewed subscription consummated on the second Sabbath in May, they raised the remaining sum of $40,000 and cancelled every claim upon the property. Besides this the running expenses of the church had been liberally provided for, and by 1864, through a gradual increase, the pastor's salary had been raised to $5,000.

One remarkable addition to the church took place in 1861. The Church of the Puritans, under the ministerial charge of that abolition war-horse, Dr. George B. Cheever, used severe measures with certain of its deacons and members who disapproved of their pastor's methods. They were dismissed to other churches, without recommendation, and the aggrieved members called an *ex parte* council which gave them such

redress as was in its power. This was in 1859. Two years later another council was called by seventy-six members, a much larger number than before, who were in like condemnation, and had other serious matters of complaint. This council recommended the churches to withdraw fellowship from the Church of the Puritans, as its acts were uncongregational, and recognized those calling this *ex parte* council as worthy members of the Church of Christ. About forty of their number united with the Broadway Tabernacle. Dr. Cheever, with his church, joined the Presbyterian body.

In temporal and spiritual affairs and in many good works the church was prosperous. But that which marked Dr. Thompson's pastorate most notably, and brought the Broadway Tabernacle prominently before the country at large, was the heroic stand taken by him and his people with him against slavery and in support of the Union. Dr. Thompson, with all his mental and social culture and refinement, was in hearty sympathy with the masses. One ringing sentence from the last sermon preached in the old Tabernacle shows his attitude definitely:

"The location we have chosen is central for all classes and I pray God daily that this church and Society may be preserved from that unchristian and suicidal policy that excludes the poor from the house of God, that gauges men in the church by their pew-rates; and that makes the income of the pews a test of the principles that should be uttered from the pulpit, . . . I trust never to meet this church in a so-called house of God where *no place is found for the poor and no prayer is heard for the slave.*"

The italics are his own.

Though not in the ranks of so-called Abolitionists, Dr. Thompson was no laggard in anti-slavery activities. He took part in them from religious principle, and his editorial position gave him a coign of vantage from which to influence Christian men, and the ministry especially, as he labored to bring the churches up to his standard of opposition to slavery on moral grounds. More than once he invited a colored min-

ister to preach, in his pulpit, against slavery, heedless of demurring conservatives. He became especially conspicuous in this movement by his opposition to the Fugitive Slave Law. He asserted that such a law could not be binding on the conscience, and therefore had no valid authority over the fugitive. Both press and pulpit rushed into violent controversy with him, but he had the courage of his convictions and his spirit kindled with discussion. He was not to be intimidated by opposition, but declared that whatever the consequences the fugitive should be sheltered, fed, and aided in his flight in the name of humanity and of God, and his people supported him and shared in his reproach. Anti-slavery meetings in the church were broken up by angry mobs, and once, during the war, he was shot at, in his pulpit, by a half-crazed fanatic. The site of the church became known as "Liberty Corner."

When Fort Sumter was fired on and war broke out, his patriotism blazed afresh. During the war it was the keynote of his discourses that the duty of citizens was to proclaim and establish political liberty throughout the land without distinction of color, and to prosecute vigorously the war that had been forced upon them. He would discuss such topics as "How to build a nation," "Revolution against a free government not a right, but a crime," on Sunday evenings in his effort to develop patriotic citizenship, making use of flags and a band of music to draw in the people; but when some fervid utterance called forth applause he would stay the demonstration with the uplifted hand, reminding his hearers that they were in the house of God. When Lincoln was assassinated he delivered a notable eulogy before the Union League Club. This club and the Loyal Publication Society issued several of his addresses, during the war, for general circulation.

In the historical sermon preached at the close of his long pastorate, Dr. Thompson gives a thrilling account of those days of strife and turmoil, and quotes a few of those pulpit prophecies:

"Slavery must go down; but this nation, like Rome, may first go

down in the struggle" (1856). "It will be no marvel if our children see a prostrate commerce, a servile insurrection or a civil war" (1854),

and, as early as 1851:

"Either Slavery must go down voluntarily, speedily, peaceably, under the moral influence of the gospel, or Slavery or Liberty will one day go down in blood."

Dr. Thompson said further of the Tabernacle, during the civil war:

"This church was behind no other body, religious or secular, in patriotic zeal and sacrifice for the defence of the nation. From its congregation five-and-twenty enlisted in the army: five of these died in the service, of whom two were brought home to be buried lovingly from the bosom of the Church. The Sanitary, Union, and Christian Commissions had its constant and energetic support; the great Fairs were largely officered and equipped from the women of this congregation. By solemn vote and prayer you sent your pastor to minister in your name upon the battle-fields of Tennessee; and you greeted his return with fresh outpourings of your bounty for the soldiers; again and again you draped organ and pulpit with flags and made this a rallying-ground for Liberty and Union under the uplifted banner of the cross; and when all was over you held within these walls a majestic requiem for three hundred thousand dead.

"But there was one incident of the war which signalized the loyal devotion of this church to country and to Christ. It was in that darkest hour when delays and defeats had so blighted hope that treason came out of its lurking places in the North and hissed its venom at the Government; when the President hesitated either to enforce the draft or to call for volunteers; and when timid conservatives began to say, 'We had better give it up and make terms.' Your pastor came into the pulpit with a plea for Christian manhood, saying, 'Of what avail are our churches, if we shall no longer have a government or a country, let the churches save both. Let this church call for volunteers; equip a regiment and put it into the field to show that we will never give it up.' At the close of the service someone called upon the congregation to remain; proposed a subscription for a church regiment; and before night of that memorable Sabbath, upwards of thirty thousand dollars were laid upon this altar. Two women sent me each five hundred dollars, saying, 'We cannot go; put men in our stead.'* That action went like a flash of electricity through the land; it brought letters of thanks from Senators at Washington, from members of the

* One of these was Mrs. Marshall O. Roberts.

Cabinet, from generals in the field. It cheered the burdened heart of the President and gave new courage to his indomitable Minister of War. Though the immediate action of the Government superseded this new recruiting office, yet the spontaneous and magnanimous act of that day will forever stand as the proudest memento of our Christian patriotism."

In behalf of the Sanitary Commission Dr. Thompson went for weeks with the consent of his church through the Middle and Western States, speaking every night to vast audiences and drawing out liberal contributions from his hearers. He received a commission from the New York Branch of the Christian Commission, as did many other New York clergymen, and did service in the front, carrying hospital stores, ministering to the comfort of the wounded, and speaking words of Christian hope; while for the Union Commission he addressed large meetings in Washington and elsewhere, and gathered again and again large contributions from the Tabernacle Church for Union refugees.

But the severest test of Dr. Thompson's patriotism, his crowning sacrifice for the cause of liberty, was the giving up to the service of his country of his oldest son, a student in Andover and a young man of rare promise, John Hanson Thompson. He enlisted, with his father's consent, May 25, 1862, and died of typhoid pneumonia, March 16, 1863. In those ten months of service by his ready response to every call of duty he had proved how "nigh is grandeur to our dust." He was described by one of his comrades as "always quiet and gentle, looked as if he couldn't stand it, he was so slim; never said much, but always did it." At the request of his army associates, as well as of the members of Dr. Thompson's Young Men's Bible Class, his father wrote "The Sergeant's Memorial," which had a wide circulation, especially in the army. The father hastened to his son as soon as he learned of his serious illness, but reached the camp too late to find him living. From the strain and exposure of these Southern journeys and labors for the soldiers Dr. Thompson never recovered.

During this pastorate the charities of the church covered a wide range. Dr. Thompson's international interests put him in touch with Christian work all over the world. The regular scheme of church benevolences for a series of years was but slightly varied from this, adopted in 1859. Contributions: January, Seaman's Friend Society; March, Home Missions; May, Congregational Union; June, New York Bible Society; September, Tract Society (Boston); October, Education in the West; November, Foreign Missions. It was, perhaps, specified that the money raised for the educational work should be given to Oberlin, and for years the American Tract Society was passed over because of its lack of moral courage in the matter of slavery. Many special causes were presented in the course of the year. It might be that a colored man was permitted to stand at the door of the lecture-room Friday evening to take such sums as should be given him, or a colored woman to receive a collection to free her children from slavery. The records tell of a collection for aid of sufferers in Syria, the pastor to preach on the subject; a collection for Hayti; for suffering fellow-citizens in Kansas, for the Evangelical Society of Geneva, the Spanish Evangelical Society, for freed people on the banks of the Mississippi, and of many another object, outside denominational bounds, aided by the church.

Before the excitement of the Civil War had died away the pastor reorganized the departments of church work, taking some hints from the methods of his Episcopal brethren, especially from Dr. Tyng's efficient organization. He established a Bible class for the women of his congregation, attended by from twenty-five to forty, that is still a precious memory to those who availed themselves of it. Some of his apt pleasantries are yet quoted; as when in his talks on Egypt and the Holy Land (for they began with the Old Testament) many exclaimed wonderingly, "I never heard of such a thing;" their teacher responded, "My knowledge is not to be abashed by your ignorance." He illustrated the grip of the Mosaic law on the New England conscience by the story of a deacon

who met him after morning service, in a church where he was preaching as a stranger, and said, "If it were not the Sabbath I should ask you home to dine with me." Dr. Thompson replied: "Since a better man than I once dined on the Sabbath with a worse man than you, I should not refuse if you asked me." One season some proposed that they should study from Jeremiah; but Dr. Thompson said it was too sad a portion of the Bible for them. He was a cheerful man who, as he used to say, always endeavored to do the possible and accept the inevitable. When he went abroad the class was taught by Dr. William H. Thomson, whose success as a Bible teacher is known far beyond the limits of the Tabernacle Church. Dr. Thompson spent many hours each week in preparation for this class. He opened it with prayer, and at its close read one of the meditations afterward published in his "Home Worship." A member of the class writes: "His opening prayer always seemed to breathe peace. The remembrance is strong, through all the years, of the hush that came to the spirit by his voice in prayer." When Dr. Thompson left New York, for a residence in Berlin, his Bible class sent him a basket of flowers with a note containing a check for $100 for the purchase of books, that they might still be associated with him in his Biblical studies. His acknowledgment, written from Liverpool and signed "Your loving teacher," has been preserved for thirty years by one of his grateful pupils.

Dr. Thompson's marvellous capacity for work has already been noted. The following is the programme of one of his Mondays, usually a pastor's rest day, in 1868. Till about ten in the morning he remained in the church office to receive callers, notice of this being given from the pulpit Sunday. The usual Monday Ministers' Meeting followed. Early in the afternoon he gave one of his course of lectures on Palestine at Rutgers' Female College, met his Bible class at three o'clock, and, later, conducted a funeral—four of these being regular engagements. Dr. Bacon called him the busiest man he ever knew, "the most diligent to do with his might what-

soever his hands, reaching in every direction, could find to do," and Professor Austin Phelps, who once spent a month in his New York home, writing for the *Congregationalist* of Dr. Thompson after his death, says of his "wonderful working power," that at one time the severity, at another the variety, of his labors excited astonishment.

After a week of multiplied engagements, all systematized and planned for by clock work, Professor Phelps assumed that the doctor would give his people an old sermon on Sunday morning. He says:

"At the close of the morning service I fancied that my conjecture had proved true. He had preached a sermon written in full; elaborate, finished, logical, illustrative, ornate—a sermon which was like himself a variegated structure, one of the most faultless discourses that I have ever heard—on the doctrine of the Trinity! My copious notes of that sermon exist among my papers to this day. I brought it home with me to exhibit to my pupils as a model of a scholarly, yet a popular, sermon on that very difficult theme. The interest of his audience in it was a refreshing answer to the objections to doctrinal preaching.

"Judge of my surprise at learning, when I met him at the dining hour, that the entire plan of that discourse had been concocted on the previous Sunday evening, and the whole of it had been written in the first four mornings of the following days. It was a sermon such as the Rev. John M. Mason, D.D., a celebrated pastor in New York in the olden times, if he could ever have written it would have spent a month in the writing, as he advised his younger brethren to do in discoursing on similar subjects."

Dr. Thompson was in close touch with Andover; Professor Park's stately form was a familiar figure in his pulpit, and Professor Phelps was a close personal friend. As late as 1871 he delivered a course of lectures on Egyptology before the Andover Seminary.

But in attending to outside, large affairs Dr. Thompson did not overlook the individual interests of his people. He was solicitous about the small details of their secular life, and gave time and thought for their service. He begged a lady of his church to patronize a sister member who was setting up a little thread and needle store in her neighborhood; he in-

terested himself in the success of a school kept by another member; still another who conducted a boarding-house was filled with gratitude for his kind interest and sympathy when she suffered bereavement. He even gave German lessons to a member of his church and choir, who with a friend studied under his direction.

When sickness and death visited his people, Dr. Thompson's tenderness never failed. One who left the church at the outbreak of the war because her husband, a Southern sympathizer, refused to sit under his ministry, still speaks with gratitude of Dr. Thompson's tender pastoral care in times of sorrow, the memory of which has led her, more than once, when in Berlin, to seek his burying-place in the Jerusalem Church-yard.

Premonitions of failing health led Dr. Thompson, in 1866, to seek rest abroad. During his absence, instead of hearing a variety of preachers, the church engaged Professor Roswell D. Hitchcock to supply the pulpit. He was a brilliant and impressive preacher, and from this time, as if they had found in him an associate pastor, the church turned naturally to Dr. Hitchcock when Dr. Thompson was away.

It was not until October 22, 1871, that Dr. Thompson resigned his charge. The announcement came with a shock upon his people, as he had been reticent in regard to his health. His doctors, however, insisted that he should withdraw from all public responsibilities and he himself could no longer satisfy his conscience in the discharge of pastoral duties when life was constant care, almost a constant suffering, and when unmistakable symptoms threatened the brain.

The church recognized at once the inevitableness of the separation, and immediately appointed a committee consisting of Messrs. Caleb B. Knevals, Levi M. Bates, Marshall O. Roberts, William Henry Smith, and John Gray, to raise from the church and society a sum not less than $30,000 to be presented to their retiring pastor on the anniversary of his installation. Besides this a voluntary subscription of $20,925 was at once taken, which was afterward raised to $25,000, making the church's provision for its pastor's future amount to

$55,000. The council called by the church and pastor to consider his resignation met November 8th, with Dr. Leonard Bacon as moderator, and it was agreed that the resignation should take effect November 15, 1871.

Dr. Thompson preached his farewell historical sermon November 12th, and his acknowledgment of the provision made for his temporal support was read before the society November 22d. "Was there ever before just such a parting between a pastor and his flock?" he said. "All the tender and grateful tribute which Death is accustomed to call forth, it is permitted me to receive, and at the same time to enter upon a new life of hope."

The following letter was written the day his resignation took effect:

New York, November 15, 1871.

My dear Mr. Coffin: Will you be so good as to request for me a letter of dismission from the Broadway Tabernacle Church to the *Dom-Kirche*, Berlin, Prussia?

It pains me deeply to sever the last tie of formal connection with the church of my love, my hope, my joy, my life; but my only ecclesiastical standing now is in my church membership, and my view is that this should always be maintained in the place where one resides. I do not expect ever to be able to take up my residence again in New York. There is talk of organizing an American church in Berlin, and I wish to be ready to do my part as a private member. Meantime I take a letter to an evangelical church.

In sacrificing the sentiment of a formal union I shall realize more fully the strength of the spiritual tie that binds us in Christ. Truly yours,

Joseph P. Thompson.

Relieved of temporal anxieties through the generosity of his people, Dr. Thompson withdrew to Berlin, Germany, where he planned to spend his remaining years of life in the quiet pursuit of Oriental study. He had in mind a work upon Egypt for which he had made copious notes, but the exigencies of pressing public topics prevented his carrying out the work. He became the leading international representative of America in Europe. He devoted all the time his health would permit

him to work, to the service of his country and his countrymen abroad, to the reform and codification of the laws of nations, to advance and support the honor, the policy, and the actions of his country abroad. In the words of Dr. Bacon, written after his death:

"The most remarkable illustration of dominancy of the mind over the enfeebled and wearied body which he ever gave is that which he has shown in these last years when with strength almost gone and brain half broken he has still been interpreting Germany to this country, this country to Germany and both to England. Perhaps no other equal period of his life has been more full of useful labor."

In August, 1879, while in London, where he had gone with a view of attending the meeting of the Association for the Reform and Codification of the Laws of Nations, he was prostrated with sudden illness. His wife hurried to his bedside, and at his urgent request he was taken back, by slow and cautious stages, to his home in Berlin. At first there seemed to be temporary gain, and on his sixtieth birthday he telegraphed to his son in America, "Creeping upward slowly. Blessings on my children. Sixty." After that he declined gradually. Almost his last act had been to prepare and forward to the Evangelical Alliance, at Basle, an eloquent protest against religious persecution in Austria. Being told that the Alliance had adopted his memorial to the Emperor of Austria, he looked down at his paralyzed arm and said, "Given one more stroke for liberty with this right hand!" After several weeks of pain and restlessness came two or three days of unconsciousness, and on the morning of September 20th, the end. His wife, his youngest son, Dr. William Gilman Thompson, and his wife's brother, Rev. Dr. Edward W. Gilman, were with him at the last, and Dr. Gilman remained to conduct the funeral service.

The flag of his country draped the study walls.

"Dead he lay among his books,
The peace of God was in his looks;"

crowns of flowers, palm branches, and growing plants surrounded him. Statesmen, professors, and diplomats, and many

American residents to whom he had proved a friend, gathered to pay the last service to the dead. His body rests in the Jerusalem Church-yard not far from the grave of Mendelssohn, under the shade of lindens and locusts.

Dr. Thompson left four children—two sons and two daughters—but one of whom, Dr. William G. Thompson, is now living. His wife returned to America, and was until her death, December 24, 1892, connected with the Tabernacle Church. His library of Oriental and archæological works, especially valuable in the department of Egyptology, he gave to the American Oriental Society, of which he was a member.

Very many learned, patriotic, benevolent, and religious societies with which he had been connected, both in Europe and America, offered resolutions of respect for his memory,* and the press, secular and religious, said many true and kind things in his praise. A tablet was set up in the Tabernacle to his memory, but his most lasting memorial was written in the hearts and the lives of his people.

"J. P. T.†

"Restless brain and dauntless will,
Heart that throbbed with hope and pride,
Mind that bent to drink its fill
Every font of truth beside.

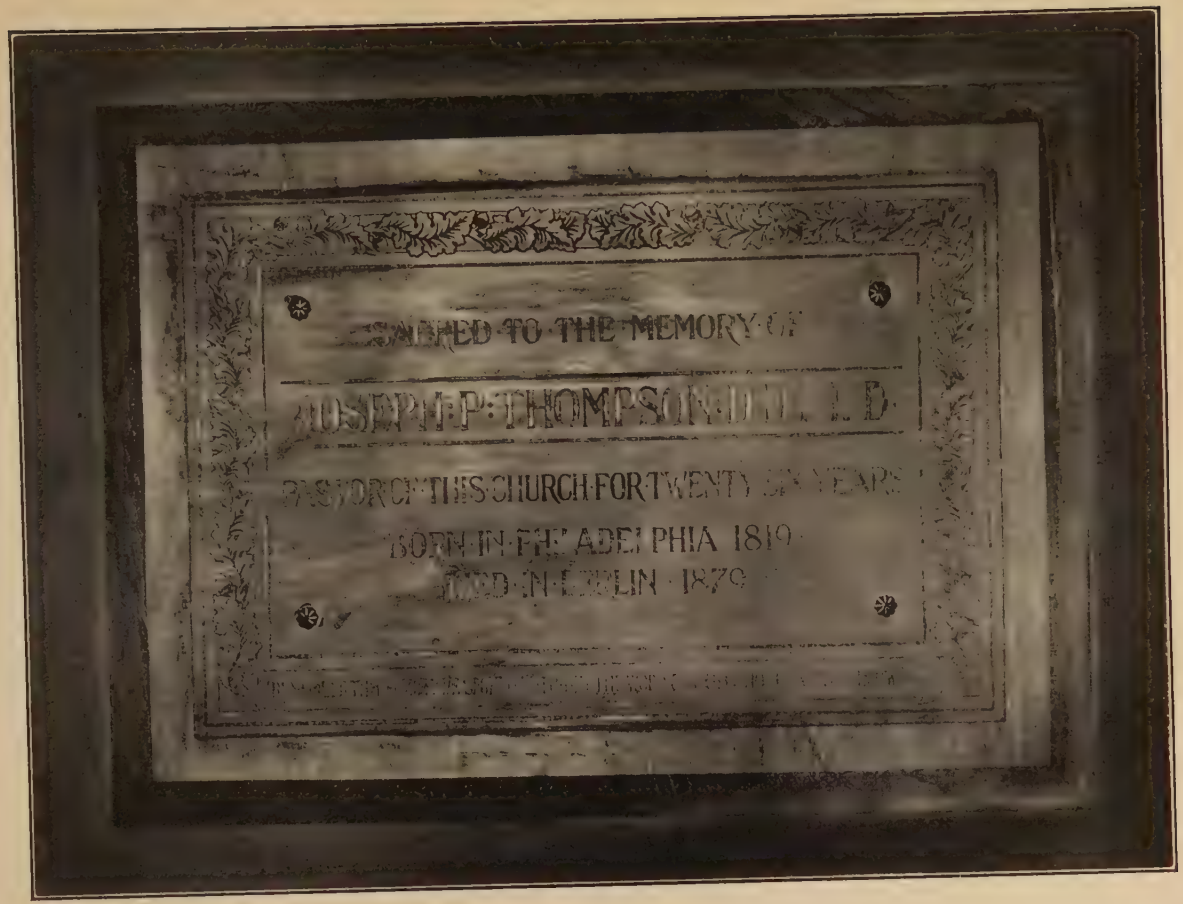
"Eyes emitting starry gleams
From the depths wherein they dwelt,
Lips on which a thousand themes
Into eloquence would melt.

"Hand of hero, scholar, friend
Ready aye with pen and deed
Truth to champion, or to lend
Help to weakness or to need.

"Brave and tender, frank and pure,
Such was he the well beloved,
Whom our love shall hold secure
Though from outward sight removed."

* Appendix, I.

† Verses by the Rev. Edwin Johnson, member of the Broadway Tabernacle Church, 1847–1851. Published in the New York *Observer*.


SACRED TO THE MEMORY OF
JOSEPH P. THOMPSON D.D. LL.D
PASTOR OF THIS CHURCH FOR TWENTY SIX YEARS
BORN IN PHILADELPHIA 1819
DIED IN BERLIN 1879

MEMORIAL TABLET TO DR. THOMPSON

Placed in the Church in 1872

CHAPTER VII.

THE THIRD PASTOR, WILLIAM MACKERGO TAYLOR.

Dr. Thompson left a united church of five hundred and seventy-eight members, with well and newly organized departments and charities, and a City Mission, Bethany, already established in Northwestern Hall, at the corner of Thirty-eighth Street and Ninth Avenue.

The church made no delay in choosing his successor. The previous April the Rev. William M. Taylor, pastor of the United Presbyterian Church, Derby Road, Bootle, near Liverpool, England, had taken for more than two months the pastoral work of Dr. Storrs of Brooklyn. Mr. A. Baxter, an officer in Dr. Storrs's church, was the American head of a business house of which Mrs. Taylor's brother was the English partner. Mr. Baxter, when visiting in his partner's home, had met Mr. Taylor, and it was through these business men that a meeting had been brought about between the two clergymen in Liverpool, and Mr. Taylor engaged to supply the pulpit of the Church of the Pilgrims for ten weeks. Mr. Taylor remained during that period in Brooklyn, at the house of Mr. Baxter, conducting all the services as acting pastor. For ten Sundays the church was filled, much of the time crowded to its utmost capacity. Toward the end of his engagement a plan was set on foot to build a huge tabernacle in New York that should seat several thousand people, where he should be engaged to preach.* At the close of his work in Brooklyn Mr. Taylor received a presentation of plate from the congregation in appreciation of his services.

Although Mr. Taylor had never been heard in the Broadway Tabernacle, and hardly more than two or three of the

* *Harper's Weekly*, July 18, 1874.

church had attended any service that he had conducted, his name and fame were well known to the church and society. The committee upon which was placed the responsibility of nominating a pastor for the church was an able one, composed of five of its leading men: Austin Abbott, John Gray, Caleb B. Knevals, J. H. Washburn, Thomas W. Whittemore. In its report this committee said:

"Mr. Taylor, now the pastor of a Presbyterian church at Bootle, a suburb of Liverpool, visited this country the past season, and is probably so well known by reputation to most of the church and society as to make it unnecessary to speak of his attractiveness and power as a preacher of the Gospel. Two of your committee, Messrs. Gray and Knevals, who have heard him, can speak upon this point. The other members of your committee have made careful inquiries respecting Mr. Taylor's qualifications among leading ministers and laymen of our own denomination who know him personally and have observed his labors. The unanimous testimony thus elicited has satisfied us that Mr. Taylor is not only an eloquent and attractive preacher, but a man of deep and earnest piety who exerts a positive and efficient influence, eminently successful both in the conversion of souls, the nurture of Christians, and the upbuilding of the church; that his general religious views are in harmony with those held by this church; that in scholarship, culture, and spirit he is well adapted to the congregation, and that he will be most cordially welcomed by the pastors and leading members of our sister churches as an accession of strength not only to our church, but to our communion."

The committee further stated that Mr. Taylor's expressed pleasure with much he had seen in America the previous summer, gave encouragement to hope that he would consider the call favorably.

The church and society felt no hesitation in extending the invitation to Mr. Taylor. The call was formally agreed upon and given in November, 1871. Dr. Thompson strongly favored the choice and stood ready to use his influence with the pastor elect, and he willingly embraced the opportunity to do one more service for the people of his love. The society requested him to stop in Liverpool on his way to Berlin and urge and enforce their call upon the man they had chosen to

be his successor. Mr. Taylor naturally hesitated to accept the charge of a church none of whose members were personally known to him; but his interviews with Dr. Thompson made the way much clearer. It was a delicate task for Dr. Thompson to undertake, but no one could have done it better, and in his formal letter of acceptance, written on December 29, 1871, Mr. Taylor referred to Dr. Thompson's message and the manner of its delivery:

"The frank, cordial, and brotherly manner in which he dealt with me will never fade from my remembrance; and now that I have consented to take his place, his visit will always be in my mind like the assurance of God to Joshua, when he said, 'As I was with Moses so I will be with thee.'"

"It chanced—Eternal God that chance did guide."

that many things in his late visit to America had impressed Mr. Taylor most favorably with respect to American people, churches, and institutions generally. The time of his visit was opportune for attendance on the General Assembly of the Presbyterian Church at Chicago, the anniversary of the American Bible Society, a social gathering of the American Congregational Union, the anniversary exercises of Yale Theological Seminary and other universities, and he had the companionship of the Rev. Edward Hassan, now of Salisbury, late of Wavertree, a ministerial friend and associate who had accompanied him from Liverpool. Their homeward journey had been made by way of Boston, Albany, Saratoga, Niagara, Hamilton, Toronto, Montreal, and Quebec, and in several of these towns public religious services had been held which the visitors attended. At Albany they had been met by a member of the Church of the Pilgrims (with his daughter), who claimed the privilege of being their host until they reached the Canada side at Niagara. Arriving at their hotel near midnight, Mr. Hassan reports that:

"after sitting for a short time on the balcony of the hotel, engaged in quiet, grateful conversation within sound of the Falls and awe-stricken by our general surroundings, it was suggested that we should

join in prayer. Dr. Taylor led in prayer, a never-to-be-forgotten prayer —simple in its terms, but comprehensive, fervent, blending thanksgiving for the loving-kindness and tender mercy which had enriched and blessed our lives hitherto, and supplications for the guidance and blessings of Almighty God in our diverse ways for the future: a prayer abundantly answered in the experience of all."

These and many other pleasant impressions had rendered Mr. Taylor kindly disposed to such overtures as Dr. Thompson made in behalf of the Tabernacle Church, and his experiences in Liverpool had fitted him for responsibilities such as life in New York was sure to bring. He said in relation to the call:

"When the invitation came to me and I laid it before my officers they said: 'There is no place in England for which we should give you up, but we dare not hinder you from taking such work as that in New York.' Men who said this said it with tears standing in their eyes at the thought of parting with me." *

The call of the Tabernacle Church Mr. Taylor accepted December 29th. In his letter of that date he says:

"As far as I myself am concerned, I cannot but feel slightly anxious when I remember that the people have never heard me, and when I think that they may, perhaps, be expecting from me that which I cannot give. Nevertheless I will come among you to preach Christ crucified, and I am sure that I shall find that the attraction of the cross is as strong in New York as it is anywhere else. It will be my constant aim to hide myself behind my Master, and my hope is that you may in all my ministrations forget the minister in the importance of his message, 'hearing, indeed, the voice, but seeing no man.'"

Mr. Taylor made no delay in taking up his new duties. He arrived in New York on March 1st, and by the second Sabbath of that month began his pastorate. But when, with wife and children, he found himself in the dreary month of February in mid-ocean, with his heart turning toward the church and the dismantled home he had left behind, and with absolutely no acquaintance with the people to whom he was going, and no knowledge of the home to which he was tak-

* *The Quiver*, p. 100, December, 1888.

ing his household, nine souls in all, it is no wonder that this heart misgave him and that he passed some gloomy hours. But his faith was too robust to leave him long in doubt. He says, again:*

"My coming ultimately was to me almost like Abraham's obedience to the call of God when he went out 'not knowing whither he went.' . . . I did not know the way by which He was leading me; but I knew Him, and the result was that I knew Him better than ever."

At this time Mr. Taylor was in the prime of life. He was the son of Peter and Isobel (Mackergo) Taylor, of Kilmarnock, in Ayrshire, Scotland. He was born in one of the side streets off King Street, Kilmarnock, on October 23, 1829. His father was a merchant or shopkeeper, and a member of the Secession Church. Both father and mother were pious people, possessed of remarkable intelligence, and well versed in the theological questions of the times. The family traced relationship with the Howies of Lockgoin, the lonely home of the Covenanters and shelter of the persecuted. Like Dr. Thompson, he took satisfaction in his Covenanter ancestry, and in later years visited the spot, and had special pleasure in taking the various members of his family to catch inspiration from it. Mr. Taylor studied at the academy in his native town. The boy was distinguished for his love of learning and the rapid progress he made in almost every department. He carried off many literary honors and was very early called to be an assistant teacher. He graduated at the University of Glasgow when he was but twenty years of age. An attic above his father's house was his study, and not infrequently, when some procession was passing or important event taking place in the main street, he could be seen pushing up the skylight window and peering over the slates, satisfied with this brief interruption to his work without desiring to mingle with the crowd. He entered the Divinity Hall of the United Presbyterian Church, the year after the Union, when Drs. Brown, Eadie, M'Michael, Harper, and Lindsay were professors. He

**At the End of Twenty Years. Sermon preached March 13, 1892*, p. 6.

had great respect and veneration for these teachers, and in his work on the Scottish Pulpit, which has been called his most charming volume, he made sketches of prominent divines who were in their prime when he was a student; among them the character and work of Drs. Brown and Eadie are lovingly depicted. In the Divinity Hall he gained distinguished honors and was held in high esteem by his professors and fellow-students. The sessions of the Divinity Hall at that time were restricted to the months of August and September in each year, and during the intervals he was engaged in teaching and on the staff of the *Kilmarnock Journal* as reporter, and, later, as sub-editor. During his theological course he was under the supervision of the United Presbytery of Ayrshire.

There were certain young friends whom he made during these years of ministerial training to whom he remained warmly attached all his days, visiting them summers, while taking his vacation abroad, and insuring the companionship of his friend the Rev. Mr. Kirkwood, of Troon, in whose pulpit he appeared season after season, by the promise, "Play with me this week, and I will preach for you Sunday." Large audiences were attracted when he preached in Ayrshire on these annual visits, for, to the old friends, no matter what honors he achieved, he was to the last, always *Willie Taylor.*

Mr. Taylor was licensed as preacher on September 14, 1852, by the United Presbytery of Ayrshire, but as early as September, 1850, he had been allowed, according to the custom of the United Presbyterians, to preach in behalf of missions. That first missionary sermon, repeated many times afterward, and the forerunner of many other missionary pleas, was the means of bringing in a rich harvest for the treasury of missions. The amount of the collection on its first delivery delighted him, and he wrote gleefully to his betrothed wife that "it spake well for the preacher, but better for his hearers."

As a preacher of the United Presbyterian Church Mr. Taylor at once came to the front, and after a few months received a call from Sanquhar and another from Kilmaurs. Though a much larger salary was offered by the former, he

refused it and was settled in Kilmaurs—an historical congregation in connection with the denomination. He was ordained at Kilmaurs, where his grandfather had been an elder and his father baptized, on June 28, 1853. Being only two miles from his native city, he did not shrink from the severe ordeal to which a prophet in such circumstances is exposed. While here he married, October 4th, Miss Jessie Steedman, like himself a native of Kilmarnock, one of whose brothers had been a fellow-student at the College and the Divinity Hall, and it was to the beautiful manse of Kilmaurs which he describes * as "one of the sweetest nooks to be seen in Scotland or any other country," that he led home his bride.

It was impossible, however, that Kilmaurs could long retain his services. He had labored there with such zeal and success that the Rev. Mr. Robertson, of Irvine, called the attention of the newly formed United Presbyterian Church of Derby Road, Bootle, to his prominent abilities, and they afterward invited him to become their pastor. He accepted the call on October 23, 1854: †

"This was the scene of his labors for sixteen years. The field seemed decidedly unpromising. A suburb of Liverpool and the terminus of the Cunard Line of steamships, the families of seamen, engineers, and mechanics formed the bulk of the population. No attempt at social or religious improvement had been made within its limits previous to Dr. Taylor's call to the charge of the church and he found it literally a field for missionary labor. The first services were held in a stable loft and the number of members the society could muster was only thirty, but under his charge the society rapidly increased, and in 1869 it worshipped in a fine stone church large enough to hold twelve hundred people." ‡

The death of the Prince Consort occurred in December, 1861. Dr. Taylor's sermon the following Sunday was a notable one. Although the text had not been chosen nor pen put to paper until seven o'clock on Saturday evening, it was

* *Church Building Quarterly*, April, 1875, p. 67.

† This account of Dr. Taylor's early years is taken mainly from the *Kilmarnock Standard* and from another Ayrshire journal.

‡ *Harper's Weekly*, July 18, 1874.

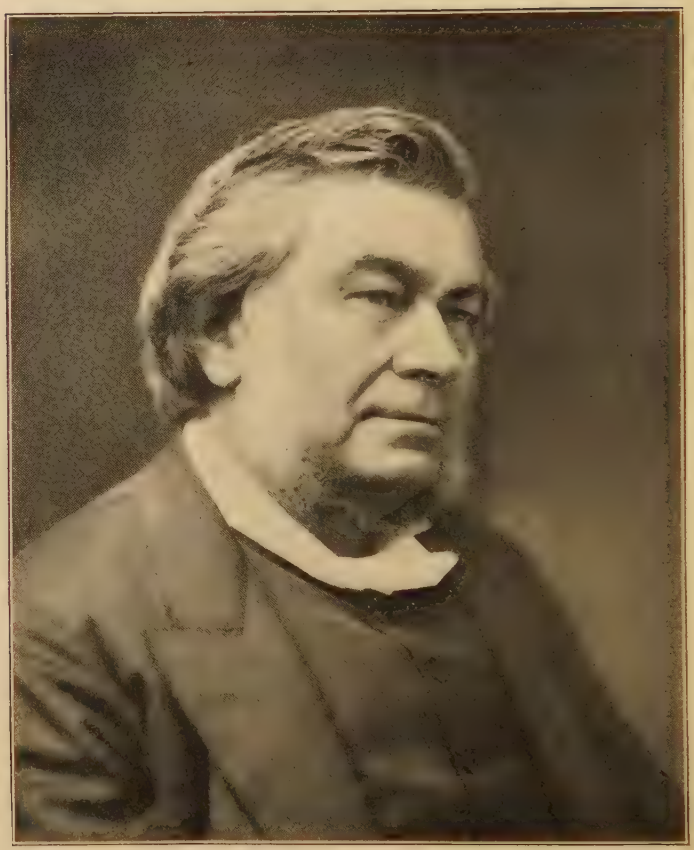
written and delivered *memoriter* on Sunday, and was the only sermon on that event, preached in Liverpool, that was published in full by the daily press. Copies of the sermon were in such demand that, after a few days, it was reprinted separately. That sermon brought the preacher more prominently before the public.

From that time Mr. Taylor showed great aptitude in seizing upon topics that stirred the public mind. He was more and more sought after for special occasions by churches of all denominations, and his aid was eagerly claimed for religious and philanthropic enterprises of every sort in and about Liverpool. The Liverpool Seaman's Friend Society, in which he would be naturally interested, the Town Mission, the Auxiliary Bible Society, and like institutions did not ask his help in vain.

Possibly some of the best though least conspicuous services of Mr. Taylor, during his life in Liverpool, were rendered at the social meetings of neighbor churches. At such meetings the congregation would be fully represented and in its happiest mood. The presence of Mr. Taylor never failed to increase the good-humor of the assembly. His speech, looked forward to with eagerness, always surpassed the anticipations of his hearers. The children would even become boisterous in their applause of the homely illustrations with which he enforced the lessons he wished to teach.

Dr. Taylor valued very highly the fellowship of his ministerial brethren in Liverpool. In his published "Reminiscences of Professor William Graham, D.D.," a devoted friend, he writes:

"A remarkable body of men the non-conforming ministers at that time were." He particularizes and describes some of them and says of the association: "It was a rare treat to be a member of such a band, and I never knew how much it was to me until the Atlantic rolled between us." The simple objects of the "Club," as it was called, Dr. Taylor set forth as follows: "There were no papers read and no discussions carried on, but, though now and then we talked of



By permission of Harper Bros.

REV. WILLIAM M. TAYLOR, D.D., LL.D.

Pastor 1872 to 1892

how we were to act on some great public question, the object we set before us was simply the enjoyment of two or three hours of social fellowship, and these occasions were greatly relished by us all."

Dr. Taylor must have missed the social element in the more formal ministers' clubs this side of the ocean, where papers are read and discussed, and men meet to study problems rather than to promote friendliness.

Many proposals came to Mr. Taylor while in Bootle, from one quarter and another, to change the scene of his pastoral labors; of course his people were likewise disturbed. So the invitation to the Church of the Pilgrims seemed to come as a relief, giving change of scene, and foreign travel without interference with his own church relations. No thought of its possible results, or that he might, within a year, be settled in the new world, seems to have crossed his mind.* As has been said, the new pastor reached New York March 1st. The usual March communion service had been put off, thus enabling Mr. Taylor and his people to sit together at the Lord's table on the first Sabbath that he was with them. His installation took place a month later, April 9th. The council was composed of representatives from the Congregational churches of the vicinity, and ministers belonging to the New York and Brooklyn Conference; also to the Central Church of Boston, the First of Pittsfield, the Central of Philadelphia, the Second of Bridgeport, and Rev. Leonard Bacon, D.D., of New Haven, and Rev. Roswell D. Hitchcock, D.D., of New York City. Other sister churches were represented; the Baptist, by Rev. Thomas D. Anderson, D.D.; the Episcopal, by Rev. Stephen H. Tyng, Jr.; the Presbyterian, by Rev. John Hall, D.D., and Rev. Rollins A. Sawyer; the Reformed, by Rev. William Ormiston, D.D.; and the United Presbyterian, by Rev. George D. Mathews. The sermon was preached by the Rev. Henry Ward Beecher, whose text was Mark 16 : 19,

* In this summary of Dr. Taylor's life before coming to America I have drawn from a paper by Rev. Mr. Hassan and from material and information furnished by Dr. Taylor's daughter, Miss Isobel M. Taylor.—S. H. W.

20: "So then, after the Lord had spoken unto them, he was received up to heaven, and sat on the right hand of God.

"And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following."

Others who joined in the service were Rev. Leonard Bacon, D.D., who offered the installing prayer; Rev. Henry M. Storrs, D.D., who gave the charge to the pastor; Rev. William Ives Budington, D.D., the right hand of fellowship, and Rev. George B. Bacon, of Orange, N. J., who gave the charge to the people.

The society had voted, the previous November, to pay Mr. Taylor a salary of $9,000, the same amount voted to Dr. Thompson in 1869, and to meet the expense of moving his household to New York; but the trustees having been recently brought to realize the necessity of providing for their pastor when disabled by illness, determined to make provision beforehand. Therefore, in the first year of Dr. Taylor's pastorate, the society not only paid his rent and raised his salary to $10,000, but they secured a twenty-year endowment policy upon his life for $25,000; agreeing to pay the annual premium of $1,238.11 so long as he continued their pastor.

Both Yale and Amherst gave to Mr. Taylor, in June, 1872, the degree of Doctor of Divinity, and the same year the American Home Missionary Society elected him to membership in their Executive Committee.

It had long seemed necessary to make certain important changes in the Tabernacle building, and it was thought best to put the work through at once, so that the church should be in the best of order when parish activities were renewed after the summer vacation. In May the society voted to remove from the body of the house the six large stone pillars that obstructed more than two hundred sittings, and the low roof over the aisles; to construct a new roof; also to decorate and refurnish the house and make sundry improvements in lighting, heating, and ventilating.

Churches in the vicinity proved kindly neighbors, and from

the time the work began, early in June, until the middle of July, on Sunday evenings, the Tabernacle services were held in the Brick Church, Thirty-seventh Street and Fifth Avenue; and the morning service in Association Hall. After the summer vacation, morning service was held in the Tabernacle chapel, and, Sunday evenings, the church worshipped in the Fourth Presbyterian Church on Thirty-fourth Street until the work was completed. The Tabernacle was reopened Sabbath morning, November 24th. The changes enlarged the seating capacity of the house and rendered it much more cheerful, airy, and attractive.

On November 24, 1869, the church had adopted a plan for aggressive work outside the limits of its own congregation, in order to utilize the energy and ability of many active Christian men upon whom no special church responsibility rested. This plan was followed in a general way until 1886. By this arrangement a manager was elected annually for the following departments: Mission Schools; Visitation of the Poor and Sick in mission districts; Charitable Contributions for work in these departments; Strangers, with special regard to the reception of strangers at the church services. These managers were authorized each to organize a corps of assistants from such members of the society as would willingly co-operate in his department, and at the annual meeting of the church they were to report progress. The managers with the pastor and the treasurer of the church constituted a Board of Consultation for the work of each department, and for disbursing funds raised for such work. The board was not authorized to enter upon any new mission field without the consent of the church. The first managers appointed were Messrs. Ranney, Bates, Abernethy, and Winterburn. In a short time a "Department of Education" was added to these "Departments of Missions and Charities," the special object of which was to educate young men for the ministry. Gradually the city-mission energies of the church centred in the Bethany enterprise, and in the new Chinese Sunday-school begun in 1885. At the annual meeting of the church, held February 3, 1886, a Board

of Missions, consisting of a committee of three, was substituted for the Board of Managers, and for the Board of Missions that had been appointed on the organization of the Bethany Church; the Department of Strangers was replaced by a Reception Committee of one, with power to appoint his assistant ushers, and the Chinese work was put in charge of a committee of three.

The attraction which the Broadway Tabernacle held for young men, and Dr. Taylor's interest in the many who thronged there, soon led him to organize for them a literary union which, besides its social service, afforded them an opportunity for practice in debate, essay writing, and parliamentary usage. In its first year Dr. Taylor gave before the society a lecture on "Books and Reading." This literary union was reported at the annual meeting of the church for half a dozen years. In 1878, when the last record of it is given, its officers were: President, Mr. Austin Abbott; Vice-President, Mr. William Ives Washburn; Recording Secretary, Mr. G. W. Somerindyke; Corresponding Secretary, Mr. John Allyn; Treasurer, Mr. Irving R. Fisher; its directors were Dr. Taylor, Mr. John H. Washburn, Mr. Clark Bell, and Mr. George W. Hale. The pastor also organized a Bible class and teachers' preparatory meeting for Friday evenings.

But Dr. Taylor was not especially an organizer of church activities. He was a preacher of the Word, mighty in the Scriptures, and he fed the flock. He made regular pastoral calls, announcing week by week from the pulpit what streets he should traverse on his visiting days; and in times of sorrow he was tenderness itself. He had known bereavement in his own household. By a scourge of scarlet fever, in 1867, he had lost little children, two daughters and a son, and through this experience of grief he was skilled in comforting those who were in any trouble. He brought them into the very presence of the God of all comfort, and left them where they should be partakers of the consolation as well as suffering. But over all and above all he was a preacher. His published writings were for the most part first delivered in

the pulpit and were meant not for theological experts, but for the people.* Not a few of them have been translated into Japanese, Chinese, Marathi, and other languages. As late as 1900, "Peter the Apostle" was translated and published in Ahmednagar, India, where it was at once put into active use, and has since been followed by a translation of "Elijah, the Prophet."

Doctor Taylor's appearance in the pulpit was massive, dignified, impressive. He was of medium height, but his sturdy frame gave the impression of great strength. He had a noble head, a serious face, sensitive to emotion, with grave eyes that could flash or burn or twinkle under bushy brows, enough Scotch fire to warm his tongue to eloquence, and of accent and homeliness of diction to make his speech picturesque. His voice was clear and strong, his action unstudied, energetic, at times vehement. In the words of Dr. R. S. Storrs:

"Every fibre of his being, physical and moral, came in to contribute to the intensity and power of his utterance. . . . I used often to think when I was in the pulpit with him or in the congregation before him, that even that mighty physical frame would be shaken to pieces with the earnestness, the momentum, the self-forgetful intensity of his thought and utterance. But so it was that he put himself into other lives,—put his thought into other minds, his feeling and purpose into other spirits and swayed assemblies with his impressive and masterful utterance." †

Of set purpose, Dr. Taylor changed his early argumentative style to exposition aided by illustration, using a wealth of illustration not because it was his natural way of speaking, but because it seemed to him the most effective. He made preaching his business. His one aim was to save men, to build up saints. He was a wide reader, and his illustrations were gathered from a broad range of subjects. His expositions were practical, helpful for every-day life. Biblical scenes and incidents became vivid in the sight of his hearers as he described them, and, thanks to his wonderfully retentive memory and to his continued and constant Biblical study, he had always at command the very scriptural passage that could

* Appendix J.

† *William Mackergo Taylor*, p. 30.

throw the light of revelation upon the truth he was teaching. In his sermon, "At the End of Twenty Years," Dr. Taylor defined the course of study through which he had taken his church. He says:

"One of the most important duties of the pulpit is instruction, and on one part of each Lord's day up till this present winter, when I have been prevented by considerations of health, I have followed steadily out some course of exposition, so that in the years of my ministry here, I have expounded the larger portion of the historical books of the Old and New Testaments. Genesis we took with Abraham, Jacob and Joseph; the other four books of the Pentateuch we studied when our theme was the life of Moses; Joshua we had when we followed the campaigns of that great captain. Many portions of the books of Samuel came into the life of David; and we had large sections of the books of Kings, when we took up the biographies of Elijah and Elisha. We were delighted and animated by the business career of Nehemiah, and we followed with eager interest the history of Esther. We spent some weeks on Jonah; and a winter on the miscalled minor prophets. In the Gospels we took the Miracles and Parables of our Saviour. The book of the Acts of the Apostles came almost entirely under our study in the lives of Peter and of Paul; while we have had discourses on the whole of the Lord's Prayer; on Peter's plan for character building; and other similar passages from the Epistles. This has been with me a matter of principle and not of convenience. If I had sought my own ease I would not have taken up any such courses, for the preparation of such 'Lectures,' as they are called in my native land, costs far more labor than that of other sorts of sermons. But my desire was to make my hearers familiar with the Word of God. I have not preached about it, but I have preached out of it, and I indulge the hope that they who followed me in these Bible studies will often remember them in after days, and will say regarding me: 'He gave us a new relish for the Bible, for he taught us to read it with intelligence and self-application.'"

He says further:

"On the other parts of the Lord's Day my subjects have been miscellaneous, as God might suggest to me, doctrinal or practical, but it has always been my habit to make them *first* expository, so that in these also, the Word was uppermost."

Dr. Clapp, in one of his letters to the *Congregationalist* signed "Huntington," says that Dr. Taylor's power in the scriptures did not appear only or chiefly in his pulpit dis-

courses, but that those flashes of Biblical illumination so characteristic of him quite as often startled and surprised his hearers at the mid-week prayer-meeting.

Another testimony as to Dr. Taylor's scriptural insight is given by the ex-president of Union Theological Seminary, Dr. Thomas S. Hastings, for a series of years his parishioner:

"His way of handling the Word of God—reverently, scholarly, practically, and forcefully—was peculiarly delightful to me. I can never forget the keen relish with which he would come to me sometimes, when he thought he had a fresh view of some passage of scripture, and how his heart warmed within him, and how his face glowed as he unfolded to me its meaning.

"He was a remarkable preacher. Year in and year out as I listened to him I could not help but feel that this was pre-eminently true. He always had an aim, and he always worked his sermon toward that aim with a scholarly carefulness of arrangement, a force of logic and method, which made the sermon culminate to a height and heat which are rarely known in pulpit ministrations. . . . In the pulpit he was evidently master of his subject. He held his aim constantly in view, and every sentence was a step toward that aim. I could not help writing to him once in our early association together as pastor and parishioner, a brief note something like this: 'Charles Lamb said once "I do not know why we should say grace after meals, and not after Milton," and I feel like saying grace after the sermon we had to-day.' Tender and beautiful was his response, full of the overflow of his great, warm, generous heart."

A masculine, tender nature breathed through these sermons —manuscript sermons, which he read, it is true—but when with utter self-forgetfulness he poured out his soul through them in simple words that could be "understanded of the people," those words, written though they were, flashed straight from the heart of the preacher to the hearts of his hearers and fairly drove them into the kingdom. Not only were the preaching services crowded, but young people of the Sunday-school began to flock into the church. The church clerk writes, the year following that of Dr. Taylor's settlement:

"It was a joyous sight to see these new disciples coming forward to consecrate themselves publicly to the work of the Master, coming, two and three at a time, from one household; parents coming because their children had shown them the way; parents coming with their children;

husband and wife, brother and sister, coming hand in hand. These scenes will long linger in our memories and mark this year as a precious one to us as a church."

At the end of twenty years Dr. Taylor had admitted six hundred to the church, on confession of faith.

Though the pew rentals were raised after the Tabernacle was altered and renovated, pews were readily let, and the manager of the department of strangers was sorely tried in his efforts to find seats for the throng from outside the society who pressed in, Sunday after Sunday, crowding the aisles; many standing throughout the entire service after every seat had been filled. In 1876 the trustees passed a vote that any seat not occupied at the close of the first anthem at each service might be filled with strangers, by the ushers. Mr. Joel E. Fisher, who, until the close of 1886, managed this department, was obliged, year after year, to remind pew holders that their pews were reserved for them "*only* until the close of the opening chant." Since 1886 the responsibility of receiving and seating strangers, whether met by a "Reception Committee" or a "Board of Ushers," has devolved upon Mr. Charles E. Whittemore. From 1876 there was a gradual rise in the number of pews let until 1888, when a decline set in, followed in 1898 by a rise that still continues.

According to the rules of the society any one who has paid for one or more sittings, who is of legal age and has been an attendant at the Tabernacle for a year, is registered as a member and is entitled to vote at its meetings. The rule read "every male person" until 1871, when, on motion of Deacon W. H. Smith, the words were changed to "any person."

A mortgage had been put on the Tabernacle property, in 1872, to raise the money pledged by the society to its former pastor; the repairs and alterations in the church building largely increased the indebtedness of the society. An assessment, on account of the widening of Broadway, was contested by the trustees, but decided adversely in 1875, when the amount due the city with interest amounted to $18,300. Four thousand dollars was paid that year to reduce the indebted-

ness which was reported at the close of the year as $106,000. This widening of Broadway, and the building of the elevated road, cost the trustees many anxious hours. In 1873 a committee was appointed to "oppose the Gilbert elevated railroad bill" at Albany, but that effort, too, was unsuccessful. At the annual meeting in 1876, after a subscription of $50,000 had been paid, the debt was brought down to $62,000; in 1878, to $50,000; in 1880, to $41,000. In 1882, on Dr. Taylor's tenth anniversary, a subscription was raised of over $30,000 toward building a church for the Bethany Mission, and the next year the debt stood at $37,000 plus an indebtedness of $16,000 on account of the purchase of property and the building of the Bethany Church, making a total of $53,000. In 1885 the total was $50,000; in 1886, $47,000. In 1887, on the fifteenth anniversary of Dr. Taylor's settlement, after the sermon, $13,000 was raised in about fifteen minutes, $22,000 having been already pledged. That left the Thirty-fourth Street property clear of debt, though there was yet an indebtedness of $10,000 on Bethany.

During these years the society was in various ways promoting the comfort of the pastor—now paying his cottage rent, now buying for him a lot where he might bury his dead, or voting an extra allowance for the travelling expenses of his family, or his own passage to Europe, or to the Ecumenical Conference in London, or $1,000 for extra expenses, and steadily advancing his salary until by 1881 it stood at $16,000. But the church debt had been from the first a burden on Dr. Taylor's mind. A few extracts from a letter written by him to an absent member of the Tabernacle Church, who had asked for a letter of dismissal, illustrates this, as well as another point upon which he had strong convictions. The letter is dated September 19, 1878. He says:

"I cannot write you on the subject without saying how heartily I approve the course you are following. Of course I am sorry to have the connection subsisting between us heretofore thus *formally* ended, but I know it can never be really ended, and I am sure that it will be more for your good, more for your efficiency as a Christian worker

and a great deal more encouraging to Mr. —— that you are enrolled among his church members. I have always held that as a general rule it is best for people to connect themselves with the church nearest to their stated residence, and I have a kind of contempt for those city ministers who make it difficult for their members to ask a dismission when they go into the country, merely that they may keep the number on their own roll up to some great figure. So while it is never pleasant to part with members, I am yet glad that you have resolved to go with all your heart into —— church. I may add that I envy you the high privilege of belonging to a church that has no debt. Alas! the Tabernacle is not in the honored list! By dint of a great effort—judged at least by the exertion *I* had to make, but *not very great* after all when judged by results—we have after three years paid nearly $50,000; but there are still $50,000, and I fear it will be some considerable time before any more will be done in the direction of liquidation. I am very sorry; because, if we had *that* debt paid, I would see my way at once, to get a permanent home for the mission on 36th St. and 9th Avenue (in which you and your sister were so deeply interested); and its support could then come out of the Tabernacle pew-rentals. But as it is, the surplus must go to pay off debt, and anything like a mission building of our own seems to me as yet *in nubibus*. I tell you all this to increase your gratitude at joining a church without debt, and to deepen in your heart the determination always to oppose the contracting of a debt by a Christian church. It is sure to cripple something, and generally, if it do not pare down the pastor's salary, it does contract the church's efforts for missions."

"The church's efforts for missions!" How often those words were on his lips! Next to preaching the Word to his own people "efforts for missions" absorbed Dr. Taylor's thoughts. To build up Congregationalism did not concern him. Though loyal by word and act to the denomination of which he had become a member, he never outgrew his sympathy with Presbyterianism. He fraternized with Presbyterians naturally, and, in New York City, found among them his ministerial brethren. He lectured at Yale and had warm friends there, but he loved Princeton, and Dr. McCosh, a fellow Ayrshire man. Yet, though he cared nothing for denominational politics, he worked enthusiastically with all his heart for all our Congregational missionary enterprises. An hour with genial Dr. Clapp, in the Home Missionary rooms,

was more to him any Monday morning than the formal gathering of the Ministers' Club; the American Board with all its interests was dear to him; he was a member of its Executive Committee; he was president of the American Missionary Association, and, long before he became its president, he had taken a deep interest in its work and brought to it his own personal influence. It was in the traditions of his church to be interested in the "A. M. A.;" Dr. Thomas Ritter, of the Tabernacle, had been one of its stanch upholders in the days when anti-slavery men looked askance at the American Board, and its Treasurer, Mr. Hubbard, was Dr. Taylor's parishioner. By the dignity of his manner, and his great force of character, he gave distinction to its anniversary meetings over which he presided from 1882 to 1892. He was also president of the American Congregational Union—now the Congregational Church Building Society—from 1885 to 1895. The story of Dr. Taylor's work in connection with the last-named society reads almost like a romance.

In February, 1882, Dr. L. H. Cobb had been called from service as Home Missionary Superintendent and Secretary to the secretaryship of the Congregational Union. Knowing as he did the needs of the home mission field, one of the first questions that occurred to him in his new work was: Why does not this society build parsonages as well as houses of worship for home missionary churches? Indeed, this had been one of the avowed objects of the Congregational Union at its first formation in the old Tabernacle nearly thirty years before. At Dr. Cobb's suggestion, at the meeting of the Board in March, 1882, a committee had been appointed to devise a plan for aiding parsonage building. This committee consisted of two Tabernacle men, Treasurer N. A. Calkins and Dr. A. H. Clapp, with Secretary Cobb, who came into the church some years later. Dr. Taylor told the rest of the story in his sermon preached, in the Tabernacle Church, on "The Little Chamber on the Wall:"

"At the Annual Meeting of the American Congregational Union, held in May, 1883, I happened as one of the vice-presidents of the society,

to occupy the chair, in the necessary absence of the president. On that occasion the secretary [Dr. Cobb] read a most admirable report which contained the following sentences: 'Grants to aid in parsonage building have been voted to fourteen churches. . . . Six have finished their houses and the grants have been paid to them amounting to $1,433. No ink they can find is strong enough to write their gratitude. . . . There will remain a balance of $21.03 with which to begin the work of the coming year. We desire to call special attention to the left-over legacy on this branch of our work. *It is in the form of fifty-six urgent applications for aid in building greatly needed homes for ministers.* To do anything like justice to our brethren at the front in their great need of homes, the Union will absolutely require and ought to have not less than $25,000 for this work during the year on which we have already entered. Will the churches take it up? . . .' There were many other important matters referred to in the report . . . but at its close the only thing I could think of was the appeal which I have read, the echoes of which have never ceased, since then, to reverberate in my heart."

Dr. Cobb says that when he mentioned the "left-over legacy" Dr. Taylor began to listen more intently, and at the close of this report he rose and said that he was deeply interested in it, but there was one thing that warmly enlisted his sympathy. It was what the report had said of the need of homes for home missionaries:

"It distresses me to think of my brethren on the Home Missionary field living in board shanties, log huts and the like while doing our work."

Turning to Dr. Cobb he said, "If you wish it and my church will let me, I will go out with you among the churches and raise the $25,000 of which you have spoken."

"You may consider yourself invited," said Dr. Cobb. Then Dr. Taylor turned to Mr. William H. Smith, the senior deacon of his church, who was on the platform, and asked, "Can I go, Deacon?" "Yes, in vacation," answered the deacon, jokingly. "I won't go in vacation, I'll go in school time," replied the Doctor; "I want my church to share in the work of raising this fund."

It was not, however, until April, 1884, that a beginning was made in Providence and Pawtucket, R. I., when more

than $1,000 was raised. His next attempt was made with Dr. Cobb, later in the year. He said of this trip, in the sermon quoted above:

"On Tuesday last, in Boston, after a meeting on Monday evening, we got in the course of four hours the sum of $2,700. No one on whom I called refused. One gentleman gave me $500. Some half dozen gave me $250 each, and others smaller sums. As I was returning to New York on the cars the same afternoon I met a gentleman belonging to the Episcopal Church . . . and in the course of conversation with him I happened to tell him as a matter of interest what I had been doing in Boston. He said little for a time, but when we went into the dining car for some refreshments he put thirty dollars in gold into my hand, saying: 'I know all about the hardships of these missionaries and would like to give you something myself.' Then after we got through dinner, he said, 'I find I have more money in my pocket than I thought I had. I would like to make that thirty into fifty dollars,' which he did. Dr. Cobb was in another car, and I hastened to tell him of the unexpected gift [happy as a boy, Dr. Cobb says]. As I was speaking to him, a gentleman in the seat before that in which he was sitting, overhearing what I was telling him, turned, and said: 'I read about that, this morning, in the Boston paper, and I want to give you something too.' So he handed me five dollars. These unlooked-for incidents made me feel that God is, indeed, with me in this enterprise."

The Tabernacle Church, too, felt that God was with him and did not withhold their gifts. Besides supplying the pulpit during the three Sabbaths of their pastor's absence they contributed $5,000 to the fund, and Dr. Taylor, after a Western trip with the secretary, after making appeals in several Brooklyn churches, writing numerous letters early in 1885, and calling in person on many individuals, had the great joy of seeing the fund, during that year, amount to $27,000. The April issue of the *Church Building Quarterly,* 1895, was a "Parsonage Number," in commemoration of Dr. Taylor and his noble work for home missionaries. In it, among many pictures of parsonages built by help of this fund, is a view of the "Taylor Parsonage," named in his honor, in Great Bend, Kansas. The missionaries' letters written from their new parsonages overflow with gratitude. One of them wisely says: "These home missionary parsonages are Dr. Taylor's monuments."

The Student Volunteer Movement owes its existence, indirectly, to Dr. Taylor. Mr. L. D. Wishard, who holds Dr. Taylor as "one of the greatest preachers and foreign missionary pastors this country ever had," writes as follows:

"In January, 1876, Dr. Taylor was suddenly called to Princeton to preach to the students on the Day of Prayer for Colleges. He delivered on that occasion one of the greatest sermons I ever heard from him on the text 'Almost thou persuadest me to be a Christian.' We who were identified with that greatest revival in Princeton's history have always felt that Dr. Taylor had an important part through that sermon in bringing about that great spiritual uprising. On the evening of that day, after hearing a second sermon from him in the village church, a large number of students made a public announcement of their acceptance of Christ. Their action was not exclusively the result of Dr. Taylor's sermon. Nearly a hundred Christian men had been spending the entire day in personal appeals to the students to become Christians. The sermon, however, did its part, and a very important part it was.

"The uplift which the revival gave to the spiritual life of the institution paved the way in a large measure for the movement which Princeton students made within a year to enlist the students of all of our leading colleges and universities in an intercollegiate Christian union. This union was known as the Intercollegiate Young Men's Christian Association. Two years after the Intercollegiate Association was formed a foreign missionary department was created in the Association. This foreign missionary department is now known as the Student Volunteer Movement for Foreign Missions."

Mr. Wishard was connected with the movement as its originator and organizing secretary from 1877 until 1888. In January, 1880, Mr. Wishard submitted a statement concerning the aim and methods of the movement to Dr. Taylor, who gave his hearty endorsement of it. At that time Mr. Wishard was entertaining a call to an important position on the foreign mission field, but his departure would leave the Intercollegiate Movement without a leader. Again he sought Dr. Taylor's counsel, who gave him, says Mr. Wishard, advice in substance as follows:

"You fully realize how natural it would be for me with my deep interest in foreign missions to advise you to go to the foreign mission

field. I think I see, however, a service before you in this country as leader of the missionary movement among students which is far more significant than any service you can render single handed upon the mission field. You have evidently been providentially called to the direction of this movement at home, and my judgment is that you should not turn aside from such an opening unless God compels you to do so."

He said further:

"I have been guided about a number of matters in my life by a principle which I would commend to you. I have never felt at liberty to leave an existing work until I not only saw an open door before me but also a closed door behind me. I have recently had an urgent call to an important and attractive field in a neighboring city. The Tabernacle, however, has very strong claims on me. They have assumed obligations in connection with my pastorate which I cannot ignore. The door before me is undoubtedly open, but the door behind me is not closed."

As a result of this counsel Mr. Wishard remained to carry on the Volunteer Movement. Until now more than 1,600 of its men have gone to foreign mission fields from this country, while five hundred more have gone from British universities.

From October, 1876, to June, 1880, Dr. Taylor was editor-in-chief of *The Christian at Work*—now *Christian Work*. Major Marshall H. Bright, editor of the *Christian Work*, writes of Dr. Taylor's connection with that journal as follows:

"It was in October, 1876, that the precipitate retirement of the then editor of the *Christian Work*, which occurred at the very instant when the paper was going to press, required an immediate selection of an editor-in-chief who should be a representative man and preferably a preacher and a strong one. It was also very desirable that the announcement of his coming should be made without the delay of an issue. My suggestion at the time of the Rev. Dr. Taylor as the future editor was no sooner made than accepted, and I immediately called upon the doctor at his residence. The proposition was laid before him and it is a tribute to his decision of character that it only required the

pause of a few minutes, when he replied, 'Yes—I will take the editorship you offer; but each party must be at liberty to cancel the engagement at any time.' Dr. Taylor, as I have reason to believe, without the knowledge of any one outside of his immediate family, devoted his entire salary as editor to beneficence, appropriating no part to himself.

"Dr. Taylor's editorial work has long been recognized and will not be forgotten. But I may say this of it—it was emphatically up to date. No part of an old sermon, I believe, was ever made available for an editorial, although it might admirably have served the purpose. But Dr. Taylor would have none of it. He was a careful and close reader of the best current literature in philosophy and theology, and especially of the foreign reviews; and the fruits of his reading appeared in the leading editorial article, which generally comprised from eight hundred to a thousand words. Dr. Taylor did not believe in very short editorials, and displayed the same earnestness, intensity and clearness of thought, and accuracy of statement in journalistic work that characterized his sermons. . . . Speaking of his editorial writing he once said to me, 'It seems easy; not only must but one subject be treated, but generally but one phase of a subject, and yet sometimes it comes more difficult for me to write an editorial than a sermon.'

"Dr. Taylor was a very conservative man in his views on the question of Evolution. He then regarded the doctrine as amenable to the Scotch verdict 'not proven'; and while he would not distinctly enter the lists against it, he was fond of quoting some jest or witticism put forth by an opponent of the doctrine. Conservative in the field of science his writings showed him a moderate conservative in the department of theology. Here perhaps he was more liberal in thought than in his expression of it.

"Dr. Taylor was not only of Scottish birth but a devoted Scot in feeling. He quite resented being spoken of as 'an Englishman.' Once when a religious paper alluded to him as 'Dr. Taylor, late of Liverpool,' he exclaimed 'Why do they do that? I am a Scotchman and not an Englishman. But they cannot expatriate me if they try.' For a long time, it may be added, Dr. Taylor refused to become naturalized, and this not so much because of his fondness for his native land, but chiefly because of the dominance of misrule in this city and elsewhere.

"Dr. Taylor's sense of justice was not the least attractive element of his character. On one occasion an editorial appeared in *Christian Work* reflecting, and as it afterward appeared unjustly, upon the management of an important department of the work of the Presbyterian church. Expostulations and protests came in by nearly every mail. When I next saw him Dr. Taylor showed me some of the letters and inquired who the writer of the article was. Upon being informed, he said he would write him, which he did, asking for his authority. The

reply giving the authority was regarded by him, and I believe rightly, as inadequate. Thereupon he wrote a short editorial article for the next issue recalling 'the censure so mistakenly and unjustly visited upon the Presbyterian Church by the writer of the editorial in question.' I may add that as the writer was a friend of both Dr. Taylor and myself, I asked him if he would not somewhat modify the expression of his condemnation, but this he refused to do. He said an injustice had been perpetrated so distinctly that it must as distinctly be recalled.

"Only once was there the semblance of attrition between the doctor and myself. On this occasion there was pretty sharp discussion over the policy of the paper upon some matter—I forget now just what it was. I had expressed myself quite forcibly—more so probably than I had just cause for doing—when Dr. Taylor proceeded to answer me in his most emphatic manner: 'Let me tell you—let me tell you'—and then coming to an abrupt pause and evidently with effort putting himself under control, his whole tone and bearing changing, he said, placing his hand on my shoulder, 'If we discuss any further one or both of us will say something we shall regret. Come down and lunch with me.' That settled it: it was the end of all controversy: it was a fine example of self-control and served—as how could it fail?—to increase my admiration for the man."

Major Bright gives other interesting incidents bearing upon Dr. Taylor's connection with the *Christian Work* and sums up his impression of him as one always courteous, just, discriminating, who by the charm of his personal intercourse, the freedom with which at times he exhibited his inner feeling, and by his consideration for others, showed in his lovable and strong nature "the blending of those rare qualities which made him the great preacher, the able editor, the firm friend, and the Christian gentleman that he was."

At different times Dr. Taylor filled various other positions of honor and responsibility in New York City. He was president of the Gospel Mission to the Tombs; chaplain to the St. Andrew's Society; member of the Council of the University of the City of New York; manager of the Presbyterian Hospital; manager of the American Tract Society; manager of the American Bible Society; trustee of Mount Holyoke Seminary (now college); director of the New York City Mission and Tract Society, and member of the Committee of the Na-

tional Council for Ministerial Relief. In addition to what came upon him through his connection with these many benevolences and because of his position as bishop of the one Metropolitan church of its order in the United States, Dr. Taylor was in frequent, almost incessant demand for public services, for installation and dedication sermons, for memorial addresses, and for lectures. It has been said that the high water mark of his attainments as a public speaker was reached at three times, and in three different styles of oratory: in his memorized sermon on the death of the Prince Consort; in his extempore address at the Robert Raikes centenary in Exeter Hall, London, in 1880, and in the great Luther celebration in New York, when his address was read. Some of that vast audience, who looked from the speaker to the bust of Luther that was placed near him, found it so remarkably like Dr. Taylor that they questioned whether it were intended to represent the preacher or the reformer. In 1876 and 1887 he delivered the Lyman Beecher course of lectures at Yale, afterward published in book form as "The Ministry of the Word" (1876); and "The Scottish Pulpit from the Reformation to the Present Day" (1887). "The Ministry of the Word," says the *Kilmarnock Standard,* in its review of Dr. Taylor's life, was presented by a liberal member of the denomination (United Presbyterian) to all the students attending Divinity Hall at the time of publication and to the young ministers of the United Presbyterian Church. He also delivered in Princeton, in 1880, lectures on "The Gospel Miracles in their Relation to Christ," published the same year; and from that university he received the degree of LL.D., three years later. Some of these courses of lectures Dr. Taylor also gave at Union and at Oberlin.

Much has been said in these pages of Dr. Taylor as a preacher. It was from the pulpit that he spoke to the world at large, but to the smaller circle of his acquaintances and friends it was not Dr. Taylor the preacher, but Dr. Taylor the man, whom they loved and revered. He was a man greatly beloved. The several clerks of the church committee exhausted all their

power of language in attempting to express what he was to the flock he tended:

"The world knows something of the eloquence with which Dr. Taylor, in his pulpit ministrations, enforces and illustrates the precepts of religion; . . . but to us, the people with whom he has lived and to whose spiritual needs he has ministered, the greatness for which the world admires him is almost lost sight of in our regard for him as a pastor and our love for him as a friend. He has shared our joys, he has been with us in our times of sorrow and bereavement, and day by day he has moved to and fro among us like the weaver's shuttle, carrying with him the golden cord of Christian sympathy that has woven us together in one family of Christian believers." *

The subscription taken up for a church building for the Bethany Mission, on Dr. Taylor's tenth anniversary, was also "a thank offering for that firmly rooted and uninterrupted mutual confidence and esteem which has prevailed during these ten years between pastor and people."† On the following evening a reception was given to the pastor, and the society and neighboring clergymen gathered to celebrate the occasion still further. The clearing of the debt on the church building was accomplished on Sunday, March 13, 1887, the fifteenth anniversary, "as a loving testimonial of the estimation in which he is held in the hearts and homes of his people." At the sixtieth anniversary of the church, Dr. William H. Thomson, when talking of "the old friends," said that Dr. Taylor was a friend of whom he could not trust himself to speak at all adequately:

"Dr. Taylor never could be a half-way friend. It was not in him to hide anything. He could not be artificial if he tried. His whole soul went out to any one whom he liked with a genial abandon which made him one of the most lovable men that I have ever met. There was nothing he enjoyed so much as a good joke, and as there is no such personal revealer and sometimes betrayer as a laugh, so the genuine, genial soul of that man often comes back to me as the sound of his voice still echoes in the memory of some pleasantry of his."

* *Annual Report* of the Broadway Tabernacle for 1876.
† *Year Book*, 1882.

An incident told by Dr. Ward of the *Independent* throws a flash of light on Dr. Taylor's sweetness and simplicity of spirit. At an association meeting Dr. Ward defended a certain position. This Dr. Taylor opposed, making a hasty and somewhat heated rejoinder. Dr. Ward said nothing further. He respected Dr. Taylor too much to wish to antagonize him. Almost immediately after this little difference Dr. Taylor was called upon to lead in prayer. As soon as he ceased praying Dr. Taylor started for Dr. Ward who was leaving the room. Hastening after him he called out, heedless of bystanders, "Dr. Ward, I want you to forgive me." Embarrassed by Dr. Taylor's sweet humility, Dr. Ward tried to silence him, but he seized his hand and repeated yet more emphatically: "Say you forgive me!" Such magnanimity would have disarmed even a foe.

In 1888 Dr. Taylor left New York for his annual trip abroad, somewhat earlier than usual, that he might attend the Ecumenical Conference of Foreign Missions, in London, to which he was accredited a delegate-at-large. After returning, for one Sunday he was prevented by illness from preaching to his people; the first time in more than thirty years that he had been absent from his pulpit on account of ill-health.

The following year the American Board held, in October, its annual meeting, a notable one, in the Tabernacle.

Fifty years after the founding of the church, in 1890, its clerk reported 1,220 members, the largest number the church had ever enrolled.

After his return from the annual meeting of the American Missionary Association, in 1891, Dr. Taylor was laid aside from ministerial duty for six weeks. During this time he was unable to study; but he soon resumed work, and March 13th, of the following year, he preached the twentieth anniversary sermon from which quotations have already been made. In this address he called by name Henry C. Hall, William Allen, Charles Abernethy, Thomas Berry, William G. Lambert, Thomas Ritter, Nathaniel Fisher, the brothers Ranney, and Thomas W. Whittemore, "whose friendly co-operation light-

ened the burdens and sweetened the cares of my pastorate." He stated that during his pastorate six hundred had been admitted to the church on confession, nine hundred and eighty-two by letter, nearly sixteen hundred in all. He called their attention to the confession of faith, unaltered, up to the present, from Dr. Thompson's day. The original "statement" as to the objects of a Christian church had entirely omitted what Dr. Taylor considered, perhaps, the most important object of the church—"the advancement of the Redeemer's Kingdom." He showed that the contributions of the church for missionary enterprises at home and abroad had advanced from $11,558, in 1872, to $41,881, in 1891; that is, that the church's payment for "the advancement of the Redeemer's Kingdom," outside its own bounds, had nearly quadrupled in twenty years. He summed up, in round numbers, that the church had raised three-quarters of a million for the payment of debt, and the support of their own home work in twenty years; and half a million for missionary purposes. The tide of liberality had risen gradually but steadily, and the pastor's heart glowed with gratitude.

About two weeks later, March 30th, Dr. Taylor was stricken with paralysis. At first he gained so notably that he hoped to be able to resume his work, but as the six months' leave of absence that had been given him drew to a close he realized how long it must be under the most favorable circumstances before he could again preach, and he decided to lay down his charge. His resignation was sent October 27, 1892,* and was presented at a special meeting of the church November 2d. There was no other course open for the church but to accept it.† They voted, however, to continue his salary until May 1, 1893, and to appoint him *pastor emeritus* for life, with no responsibility or function other than that which his membership in the church involved, with an annual stipend of $5,000. These resolutions, with a minute expressing the love, gratitude, and sympathy of his people, were forwarded to him immediately. Dr. Taylor's touching letter in response

* Appendix K. † Appendix L.

to this action was read at the service on Sunday, Christmas morning, and cannot be omitted from this chapter:

"Lakewood, N. J., 22d December, 1892.

"William Ives Washburn, Esq.,

"My dear Sir:—I ought, long ago, to have acknowledged the receipt of the beautifully illuminated copy of the Resolutions adopted by the Church in the matter of my letter of resignation, but whenever I have tried to concentrate my thoughts on that subject, the tumult of emotion within me has become so great as to unfit me for any kind of mental exertion. Nor will you be surprised at this when you remember that I had given up what I may call the ruling passion of my life, and after thirty-nine years of active service in the pulpit had at the bidding of my Master sunk into silence. It needed some time for me to find out that He had not dismissed me in disgrace, but that as a special favor he had given me a holiday at the week-end preparatory to my entering upon the fuller rest of the eternal Sabbath. Accordingly I delayed communicating with you until in the spiritual calmness of this restored faith I could write with an unruffled heart.

"Tell the members of the Church that I thank them unfeignedly for the affection and appreciation so eloquently and so touchingly expressed in their resolutions. It is good to receive such kind words at any time, but when one has been laid aside from active work they are to him as 'Cold water to a thirsty soul,' nay, almost as the prelude and prophecy of the 'Well done!' of the Lord Himself. As such I value them beyond all price; but where to them is added the great honor of being continued in the relation of Pastor Emeritus to those of whom I was so long the shepherd; and the generous and thoughtful provision which the Society has made for my temporal comfort, my admiration of my people is swallowed up in gratitude for their kindness. I accept their generosity as heartily as they have given it, and pray that 'a full reward may be given them of the Lord God of Israel, under whose wings they have come to trust.'

"Wishing for them that God of his grace may soon send them a pastor according to his own heart, and with all kindest regards for yourself, I remain,

"Yours faithfully,

"Wm. M. Taylor."

Just at the time Dr. Taylor was stricken, an effort was making to draw him back to Scotland, to succeed Dr. John Cairns, as principal of the Divinity Hall, in Edinburgh, in which he had graduated forty years before. The offer was a tempting one, which, had he been well, though at a good deal

of pecuniary sacrifice, it would have been hard to refuse. He wrote to Professor Calderwood:

"But just at the moment when your letter came I was, in the good Providence of God, in circumstances which took the whole matter out of my hands."

Still, "by the good Providence of God" he rallied sufficiently to do some more work during the three years he remained with his household and friends. There were frequent and trying relapses, but he wrote, or dictated, many letters, treasured by his friends. He put through the press "The Boy Jesus and other Sermons," followed by "An Address to Young Men." This labor was a great comfort to him, but gradually he was forced to relinquish all service save that most difficult of all, to "stand and wait." When he at last realized that this was the will of God concerning him the sweetness of his resignation was a lesson in Christianity to all who visited him. Said Dr. Storrs:

"Though I thought I knew him to the centre I did not understand that power of sovereign, conquering, God-given patience which he exhibited in the closing years of his life. . . . I wonder how many of us can say: 'That was a strain which I could bear!' I say for myself frankly: 'I could not then and there have borne it.'"

And Dr. William H. Thomson pays him this loving tribute:

"It was my sad duty to be with him through many months of the heaviest trial of spirit which could have been sent to one of his character and temperament. To a man of his aspirations, as well as qualifications, there could be no greater calamity or keener disappointment than to be stricken down in the midst of his days of power and of action and left for many a weary month to realize the nature of the blow more and more. Then it was that the Lord appeared behind him though he knew it not. Unconsciously Dr. Taylor showed the very picture of Christ himself in his sweet trusting resignation to God's will; and to some, at least, proved the reality of the Christian life as a gift from above more than did his greatest sermons."

And he kept his power of loving and awakening love unto the end—that power which his successor, Dr. Stimson, in his

beautiful memorial sermon, calls "the best gift that God has sent us." In almost his last return of consciousness he smiled and said, "Those dear people; how good they have been to me!" "Then," said the preacher:

"he stroked my face with his hand as though he were stroking yours each in turn. 'How good they have been to me!' His thoughts were taking in the whole congregation—the strong men, and the little children whose faces he loved and whose names he had given in baptism, all were present to his mind and held their place in the wealth of that love which remained undisturbed to the last."

He passed away peacefully at midnight, February 8, 1895.

IN MEMORY OF
WILLIAM MACKERCO TAYLOR D.D. LL.D.
FOR TWENTY YEARS (APRIL 9 1872 NOVEMBER 2 1892)
THE FAITHFUL AND BELOVED PASTOR OF THIS CHURCH
AND FOR TWO YEARS PASTOR EMERITUS. HE WAS BORN
IN KILMARNOCK SCOTLAND OCTOBER 23 1829 AND DIED
IN THIS CITY FEBRUARY 3 1895.
A PREACHER OF RIGHTEOUSNESS

MEMORIAL TABLET TO DR. TAYLOR

Placed in the Church in 1897

CHAPTER VIII.

THE FOURTH AND FIFTH PASTORATES.

On the acceptance of Dr. Taylor's resignation a special committee was appointed by the church and society, to nominate his successor. This committee consisted of Messrs. Cornelius N. Bliss, Caleb B. Knevals, Henry C. Houghton, J. Howard Sweetser, Bradford K. Wiley, Irving R. Fisher, and William Ives Washburn. The work of the church went on quietly but uninterruptedly. A student in the senior class of Union Theological Seminary, Mr. J. Winthrop Platner, was engaged to aid the church committee in pastoral work, and his assistance was valuable in the weekly prayer and conference meeting, the Sunday-school, and the Young Men's Association. The pulpit was supplied by the Rev. Marvin R. Vincent, D.D., and other well-known clergymen.

On January 1, 1893, the committee presented, at the annual meeting of the church, the name of the Rev. Henry Albert Stimson, D.D., of St. Louis, Mo., and the church and society thereupon extended to him a unanimous call to the pastorate. Dr. Stimson had interviews with the committee in St. Louis, and before deciding to accept the call he came to New York and occupied the pulpit on two Sabbaths.

Dr. Stimson was born September 28, 1842. His early home was in New York City, and before going to college he was for some years in business with Morton, Grinnell & Co., of New York. He entered Yale University as Sophomore, graduating in 1865. He studied for one year in Union Theological Seminary, 1866–67, and graduated from the Andover Theological Seminary in 1869 after a year and a half of study abroad. He was called, the same year, to the Plymouth

Church of Minneapolis, Minn., where he served as acting pastor for a year. In 1870 he was ordained as pastor, and remained in charge of that church until 1880. He married, April 19, 1877, Alice, daughter of President Samuel C. Bartlett, D.D., of Dartmouth College. He has received from Yale the degrees of Master of Arts and Doctor of Divinity; the latter degree also from Ripon College.

During the eleven years of his service with Plymouth Church, Dr. Stimson became an efficient member of the State Board of Home Missions, an active member of the Board of Trustees of Carleton College, and he was energetic in promoting every form of benevolence and church work in the city, and prominent, as a citizen, in supporting whatever the interests of the community or the State demanded. All sorts of affairs, from the color of a new bridge to the founding of a library, were referred to him. At one time, when the city was under the shadow of unrestrained immorality, Dr. Stimson proposed a general meeting to arouse the public conscience. He was met with the assertion, "You cannot get a baker's dozen to attend such a meeting."

"We will not only fill the Academy of Music," was his reply, "but we will have an overflow meeting." Dr. Stimson knew no discouragement. He enlisted the superintendent of public schools, the leading Catholic priest, the Protestant Episcopal rector, engaged the Academy of Music, and, after due preparation, announced the meeting. Not only was the great building filled and the overflow meeting held, but another large meeting followed, and good citizenship took a long step forward. His indomitable energy commanded success.

From his connection with the State Board of Home Missions, Dr. Stimson was in close touch with the weaker Congregational churches of the Northwest. He stimulated and encouraged their pastors to new efforts in strengthening and establishing their struggling enterprises. Thus he began in Plymouth Church the work of building around him new Congregational churches, a work which he has continued to the present.

REV. HENRY A. STIMSON, D.D.

Pastor 1893 to 1896

The Fourth and Fifth Pastorates

In 1880 Dr. Stimson became pastor of the Union Church in Worcester, Mass., where he labored for six years. Here he introduced new and interesting methods, and soon, instead of a scattered audience on Sunday evenings, the house was filled, and ten new Congregational churches were organized or started through the city missionary society which he was instrumental in forming. The following year he was made recording secretary of the American Board, which position he has occupied to the present time.

In 1886 Dr. Stimson returned to the West, the Pilgrim Church of St. Louis having invited him to its pastorate. "You are not going to St. Louis but to the Southwest," was a brother minister's answer when asked for advice as to this call. Nor was he mistaken. There Dr. Stimson took up work for Drury College, he started the city missionary society, and through his encouragement and the pecuniary aid his church could give, many young churches were enabled to establish themselves firmly. There lacks but one—or possibly two may be wanting—to make the number of churches he has thus built and founded a full quarter of a hundred.

Dr. Stimson was released by council from his pastorate in St. Louis, March 20, 1893, and on that day he accepted the Broadway Tabernacle's invitation. He took up the work of the church the very day he reached New York, by conducting the regular weekly prayer-meeting on the evening of April 5, 1893. His pulpit ministrations began the following Sunday.

All the Congregational churches of New York and Brooklyn, with a few others, were invited to take part in the council called to ratify the action of the church as to the retirement of Dr. Taylor, the call to Dr. Stimson, and to assist in the installation services. The council met Tuesday, October 31st. It adopted a minute expressing the regret of the churches represented, over Dr. Taylor's necessary resignation; their gratitude for the work he had done, and their love for him. This short extract shows its tenor:

"His character has been to us all, as well as to the members of this congregation, a constant and vast power for good. His tender affec-

tionateness has won our hearts; while the learning and intellectual power devoted by him to the service of the Lord have charmed and commanded us."

The council approved and ratified the action of the church in retaining Dr. Taylor as *pastor emeritus,* and in calling to be his successor one "approved an able and faithful minister of Christ by years of labor and experience and of distinguished success in the service of the Gospel." At the installation service the prayer of invocation was offered by Rev. A. H. Bradford, D.D., of Montclair; the sermon preached by Dr. Stimson's father-in-law, Dr. Bartlett; the prayer of installation by Rev. A. J. F. Behrends, D.D.; the charge to the pastor by Rev. A. J. Lyman, D.D.; the charge to the people by Dr. Storrs, all of Brooklyn; and the right hand of fellowship by Rev. S. H. Virgin, D.D., of the Pilgrim Church, New York.

Dr. Stimson was settled with a salary of $12,000, his removal expenses were paid, and his house furnished; the society also assumed $1,000 on his house rent.

The Tabernacle Church was now facing a number of serious problems. The question was constantly coming up whether it would be wiser for the church to remove, as it had done in 1859, to a site farther up town. Should it sell the property and rebuild elsewhere? The church expenses had been met, except when some special effort was put forth to clear off arrears, by pew-rentals; but pew-rentals had been falling off quite steadily since they reached that high-water mark of nearly $38,000 in 1881. The decrease had been gradual, but by 1890 the pew-rentals were $3,700 less, and by 1893 they were more than $13,000 less, and a debt had begun to accumulate. The church membership also was decreasing. In 1880 the net gain in membership had been thirty-four, but in the ten years beginning with that date the net gain had averaged but twenty-two. In 1889 it was but eight; in 1890 but seven; and from that time until 1898 the yearly loss exceeded the gain. A large proportion of the removals were to other churches in the city, most of them farther up town.

If the Tabernacle Church did not sell its property, but re-

mained in its present position, it would evidently be necessary before long for it to become less of a family church and to bring within its walls a more miscellaneous congregation, approximating more nearly to what it had been in the early years of its history. Neither church nor society was ready to decide the question, and it was of necessity left to be decided by time.

The new pastor was a sound preacher, especially strong when treating of missionary themes, and an able platform speaker. He was a man conservative in religious opinion but progressive in church methods. Eighteen years in the West had but emphasized his native characteristics of energy and executive ability. He had commanding bodily presence, a fine full voice, the manner and qualities of a leader, and he began work at once. The church roll had not been purged of absentees for a long time, and for a year or two the committee labored assiduously to learn the actual strength of the church. In 1894 one hundred and ninety-six were reported on the absentee list, and fellowship was withdrawn from four, making a reduction in the nominal membership of two hundred. This was a thankless but most necessary task.

In 1893 the Sunday-school work of the church was divided, a morning school being established, which met for an hour's session at 9.45 and has been continued to the present time. A society of Christian Endeavor was organized, October 1st, with fifteen members, and numbered forty before the year was out. A junior society was undertaken on November 8th, and in May the observance of Children's Day was introduced with a presentation of infants for baptism, and a gift of Bibles to such children of the church as had reached the age of seven years.

Changes in the order of admission to the church were adopted in 1893 at the annual meeting, and a new hymn book was introduced when the church came together after the summer vacation.

For many years there had been a Home Missionary Society sustained by women of the church; there were also a Young

Women's Foreign Missionary Society, and other forms of associated work in connection with Bethany Church. All these were working independently of each other and independently of the Woman's Board of Missions and the Woman's Home Missionary Union. Under Dr. Stimson's guidance these missionary societies were united in one organization, the Society for Woman's Work, and became allied to the societies of the State.

In 1893 Dr. Stimson was made a member of the Executive Committee of the Congregational Home Missionary Society on which he served until 1896, in which year he was made president of the Congregational Church Building Society. He was again elected by the latter the following year, but declined to serve.

Dr. Taylor, the beloved *pastor emeritus* of the church, died on Friday, February 8, 1895. On Sunday morning, February 10th, the pastor preached the memorial sermon. The funeral service was held in the church on the following Tuesday. The sermon was preached by Dr. Storrs, of Brooklyn, and Professor Marvin R. Vincent, D.D., Dr. John Hall, and Dr. A. H. Clapp took part in the services. In addition to the anthem and hymn sung by the choir, three hymns were sung selected by Dr. Taylor several years before in anticipation of his death, as expressing his personal faith. They were: "How sad our state by nature is," "O could I speak the matchless worth," and "The sands of time are sinking." The pall-bearers were the deacons and trustees of the church.

A Memorial Service was held in the church on the following Sunday evening. After a few introductory words by Dr. Stimson, tributes of affectionate appreciation were offered by the Rev. Dr. John Hall, President Thomas S. Hastings, D.D., Rabbi Gustave Gottheil, D.D., the Rev. Dr. J. M. Buckley, and the Rev. Dr. Henry M. Sanders. These addresses by clergymen of various faiths, with the memorial and funeral sermons, were published under the title "William Mackergo Taylor," by the committee of the church.

In May, 1895, in response to a memorial from Bethany

Church, the following resolutions were adopted at a meeting of the Broadway Tabernacle Church:

"*Resolved*, That we recognize the good beginning which Bethany Church has made under the organization of 1877 toward the object of that organization, viz.: a condition of progressive self-reliance with a view to ultimate independence.

"*Resolved*, That the Board of Missions of the Broadway Tabernacle be reorganized by the establishment of a board of five members; with the same powers and duties as the Board of Missions now existing; and that one member of such board be elected by Bethany Church; and whenever two-fifths of the current expenses of any year shall be borne by Bethany Church and Sunday-school and so certified to us by the Bethany Board, two members of the board shall be chosen by Bethany Church for the ensuing year. Meanwhile the remaining members shall be elected by the Broadway Tabernacle.

"*Resolved*, That the designation 'Mission' be henceforth discontinued, and to that end the board be designated simply Bethany Board.

"*Resolved*, That as soon as in the judgment of Bethany Board the church and Sunday-school are able to raise three-fifths of their current expenses the board report the fact to the Tabernacle Church."

Dr. Stimson interested himself in the various forms of work in and for Bethany Church, and it was his initiative that instituted the kindergarten department.

Before the close of 1895 considerable friction was manifest in the management of the affairs of the church and society. When good men disagree much may be attributed to temperamental differences, but the date is too recent to write judicially of causes over which the church was divided. More remoteness is necessary for a true perspective. On Wednesday, April 8, 1896, at a meeting of the church called for the purpose, Dr. Stimson offered his resignation, which, after discussion, was accepted.

An Ecclesiastical Council, consisting of the same churches that had been present at the installation, was convened on April 28th. In its "Result" the Council recognized with regret and declared the termination of the pastorate; it referred to Dr. Stimson's prosperous work in St. Louis; his hesitancy in responding to the call of the Tabernacle Church; to what he had accomplished in New York, and the confidence in him

of other pastors in the neighborhood, and it gave him warm commendation as an able and honored pastor and preacher, "devoted to his spiritual work and full of rich enthusiasm for it," "greatly endeared to the ministers and churches of the Council."

The society voted that a sum equal to a year's salary from the date of his retirement should be paid him at once, and assumed the lease of his dwelling house, relieving him from all further responsibility on that account.

During the year sixty-six members of the Tabernacle Church received letters of dismissal and recommendation to the Manhattan Church, organized October 23, 1896, with Dr. Stimson as pastor. This colony, strengthened by the accession of fourteen more at later dates, constituted a strong nucleus for the new church which, after worshipping for nearly five years in Leslie Hall on Eighty-third Street and Boulevard, is now erecting its fine house of worship at the corner of Broadway and Seventy-sixth Street.

Church services during the summer of 1896 were held in the Tabernacle chapel while repairs and painting were going on in the church auditorium. A committee to nominate a pastor was appointed consisting of Dr. William H. Thomson, Messrs. Joel E. Fisher, Charles L. Mead, Hamilton S. Gordon, Isaac D. Blodgett, Edward J. Brown, and Dr. William L. Stowell. During the following year Messrs. Blodgett and Brown resigned from this committee, and power was given it by the church to fill these vacancies. The committee, as it finally stood, consisted of Messrs. William H. Thomson, Charles L. Mead, H. S. Gordon, William L. Stowell, George L. Leonard, James E. Corsa, and Charles E. Mitchell.

Rev. Andrew V. V. Raymond, D.D., President of Union College, was engaged as regular supply during the winter of 1896. His services were so highly valued that he was engaged to supply the Tabernacle pulpit during the following year, so far as his duties would allow.

Rev. Frederick B. Richards had been for two years pastor of Bethany Church. Being known to the people of the Tab-

ernacle, and being, himself, much at home with them, they naturally turned to him for pastoral service out of the pulpit. He was appointed, in 1896, assistant pastor, and continued to fill the office until September 1, 1898, when he resigned in order to assume the pastorate of the Fourteenth Street Presbyterian Church. At his departure the Tabernacle Church passed a vote recording their appreciation of the ability and fidelity with which he had fulfilled his duty in both churches. December 15, 1896, Mr. N. Miller Pratt, who had been an effective worker in the Bethany field while pursuing his studies in Union Theological Seminary, was ordained to the Christian ministry and appointed associate pastor of Bethany Church. To carry on still more effectively the pastoral work of the Tabernacle, Miss H. M. Rowe was employed as church visitor.

November 18, 1897, Rev. Charles E. Jefferson, pastor of the Central Congregational Church of Chelsea, Mass., preached in the Tabernacle. He was not before the people as a candidate, as there was a general impression at that time that Dr. Raymond would eventually become the pastor of the church. In January the committee waited on Dr. Raymond to ascertain whether he would take a call into consideration, but were informed that his college obligations were paramount, and would preclude his removal to New York. Their minds then turned naturally to Mr. Jefferson, and on February 2, 1898, the joint committee, appointed by church and society, made a unanimous recommendation that a call be given to him, and a salary of $10,000 offered. This recommendation was adopted by a vote of one hundred and six to one. The call which was accordingly given included a clause, suggested by *The Congregationalist* and probably here used for the first time, as follows:

"It is understood and agreed that if, at any time, either party shall be convinced that the pastoral relation thus established should be terminated, three months' notice shall be given (by vote of the church transmitted to the pastor by its clerk, or by letter from the pastor to the church), and the matter shall be referred to a mutual council for approval and advice."

A committee waited upon Mr. Jefferson in Chelsea and brought back the following acceptance of the call they had presented:

"*To the Broadway Tabernacle Church and Society:*

"Dear Brethren:—

"Your call to me to become your Pastor and Teacher is received; and I accept it. If agreeable to the church which I am now serving and also to you, we will begin our work together on the first Sunday of the coming month.

"I fully realize, I think, the vast responsibility which I take upon me in assuming the leadership of your church in the great work which the Lord has given you to do. But the chain of circumstances leading up to your calling me was so extraordinary and apparently so providential that I cannot help feeling that the Holy Spirit has been working both in your hearts and in mine to bring us together at this important hour in the history of the Tabernacle Church. I am coming then, in the full assurance that it is God's will that I should come; and with His promised grace and benediction our work for Him cannot be in vain.

"Sincerely yours,

"Charles E. Jefferson.

"Chelsea, Mass., February 10th, 1898."

Rev. Charles Edward Jefferson, son of Dr. M. Jefferson, was born in Cambridge, O., August 29, 1860. His grandfather on the Jefferson side came from Virginia. On the mother's side, his ancestors were from the Isle of Guernsey and had in their possession the estate which has become famous in recent times as having been the home of Victor Hugo. Mr. Jefferson graduated from the high school of his native town in 1877, the valedictorian of his class. He entered the Ohio Wesleyan University at Delaware the following year, and, after gaining distinction among his fellows as a writer, taking the highest honors at the Ohio State oratorical contest, in 1882, and filling the position of editor-in-chief of the college paper during his Senior year, he graduated in 1882. He became superintendent of public schools in Worthington, O., that autumn, filling the position for two years. The second year he was also studying law under the direction of Mr. James E. Wright of Columbus. In the fall of 1884 he went to Boston and entered the

middle class of the Boston University Law School; but, falling almost immediately under the influence of Phillips Brooks, he gave up the law for the ministry and entered the School of Theology of the same university in the winter of 1884, and graduated in June, 1887. He married Miss Belle Patterson, of Cambridge, O., August 10, 1887. On September 4th, of the same year, he became pastor of the Central Church of Chelsea, Mass., where he continued until his removal to New York.

Mr. Jefferson had various opportunities, which he did not embrace, to change his field of labor. But he had decided, after some years in Chelsea, not to remain there longer than ten years. Chelsea is overshadowed by Boston, and its chance of growth is small; and the Central Church, it seemed to him, had been developed nearly to the limit of its possibilities. In his letter of resignation he gave some further reasons for this decision:

"After a decade of hard work in the same field I cannot help feeling that I ought to avail myself of the relief which a change of pastorate affords. The life of a city minister is exacting and exhausting, and it refreshes and enlarges a man to give him occasionally the advantage of a change of problems and the stimulus of a new environment."

Meantime the Piedmont Church, of Worcester, Mass., had made overtures to Mr. Jefferson which had not been discouraged, and an official call was given him from that church on January 21st, while the Tabernacle committee were considering the matter of recommending his name for their pastor. Mr. Jefferson stated the case frankly to the committee of the Piedmont Church; the Tabernacle committee hastened their decision; the call to Worcester was declined January 29th; resignation of the Chelsea pastorate offered February 2d; and the whole complication managed with so much despatch, tact, courtesy, and Christian forbearance that, though one church was bereaved and another disappointed, no one was aggrieved.

Mr. Jefferson's relations with his church in Chelsea had been unusually happy. They had given him large liberty, enthusiastic co-operation, and love; and the public prints of the

day assert that no man had done more for the city during the ten years of his life in it than had he. He led and engineered the movement which had made Chelsea for eight years a "No-License" city, besides doing much for the good name of the town in other ways. His influence was recognized throughout the whole region, and when a farewell reception was tendered the pastor and his wife, in the two hours between eight and ten in the evening, more than 1,200 persons took them by the hand; and the Mayor and Board of Aldermen, who had been in session all the evening, dropped their work long enough to come to the church a few moments before ten o'clock that they too might add their word of appreciation and good-will.

Mr. Jefferson was dismissed from his charge in Chelsea by a council held on February 28th, then, followed by the love and prayers of the church from which he had parted, he began work in New York on the Sunday appointed.

The ecclesiastical council called for his installation, which included all the Congregational churches in the Manhattan-Brooklyn Conference together with the churches in Montclair, N. J., and the Central Church, of Chelsea, Mass., convened on April 19th. The council approved the action of the church, and the installation ensued. The clergymen who took part in the service were as follows: Rev. R. J. Kent, D.D., Lewis Avenue Church, Brooklyn, Prayer of Invocation; Rev. Franklin Gaylord, Trinity Church, New York, Scripture Lesson; Rev. A. Huntington Clapp, D.D., Prayer of Installation; Rev. A. J. F. Behrends, D.D., Central Church, Brooklyn, Sermon; Rev. R. R. Meredith, D.D., Tompkins Avenue Church, Brooklyn, charge to the pastor; Rev. A. J. Lyman, D.D., South Church, Brooklyn, Right Hand of Fellowship. The degree of Doctor of Divinity was conferred upon Mr. Jefferson, in 1898, from Union and Oberlin Colleges.

Dr. Jefferson is a master of English, an artist in words. He has a keen incisive style, and he holds his audience to the last word. In a quiet way, without haste, without rest, he carries on the work before him, the cure of souls.

A gain of membership began the first year. The work be-

gun by Mr. Richards before his departure, of sending letters to pastors of churches in New England and elsewhere, was continued in 1898. A circular letter was sent to 2,500 Congregational churches inviting them to give letters of introduction to any young men or women who were intending to make New York City their home, in order that they might more easily find their way to the Tabernacle and receive a more prompt welcome. Among other new methods introduced were a class for the study of present-day problems as related to the church, meeting Sunday afternoons, led by Dr. Philip W. Ayres; a church monthly publication, *The Broadway Tabernacle Tidings,* edited by the pastor; and a service of song held each Sunday afternoon. Collections at Sunday morning and evening services were also introduced for the payment of current expenses, except when otherwise designated for specific objects.

The Wednesday evening prayer-meetings took on a new interest, and the seats filled until it has now become a live and delightful mid-week service. Besides this, during his short term of service, Dr. Jefferson has substituted the observance of Holy Week for the Week of Prayer in January; has introduced the keeping of watch night and an after meeting Sunday evenings, from January 1st to Easter; has organized an effort to reach students; has presented yearly a valuable pastoral report; and has magnified Bible study so that now the name "Sunday-school" has been superseded by the more definite "Bible school."

During the winter of 1900–1901 Mr. G. Andrew Gordon, a post-graduate student in Union Theological Seminary, rendered useful service as pastor's assistant, and has been engaged to give his whole time to the church after his ordination in June.

The celebration of the sixtieth anniversary of the church must be credited to Dr. Jefferson. The fiftieth anniversary had passed without special notice, and when the sixtieth arrived the church was none too ready to believe that a celebration could be made a success. Dr. Jefferson, however, knew that inertia

could be overcome, and he held fast to his purpose until the tide of interest began to swell and the whole congregation was swept along in a wave of enthusiasm, to make ready as noble a church celebration as the city has ever seen.

In a masterly sermon preached January 27, 1901, after the celebration was over, Dr. Jefferson took occasion to map out what in his judgment the Broadway Tabernacle Church of the future should be. In response to that sermon, by Easter morning enough pledges had been given to wipe out the floating debt of the church, and the beginning had been made of a fund, the income of which shall be used for the employment of assistants in church work.

But Dr. Jefferson has done a better work for the church than this: he has united and welded together the separate atoms of church membership, promoted fellowship, created a general confidence and harmony. And as it is the glory of the Congregational churches to magnify the preached word in the public assembly, as was the custom of our Lord, His apostles, and the early church, so he has taught the people righteousness, and has preached so as to warn sinners, comfort saints, and has done both for the glory of God.

CHAPTER IX.

CHURCH ACTIVITIES.

The temporal affairs of the Tabernacle Church and Society, according to the custom of Congregationalists, have been in the charge of a Board of Trustees. Their work is responsible, burdensome, and too often unappreciated. The list of those who have thus given their best business knowledge and skill to this service is found with other lists of officers upon another page.

DEACONS, CHURCH COMMITTEE.

In the Tabernacle the deacons, as well as pastors, are permanent officers of the church. They not only are a component part of the church committee but they perform special duties, among which is care of the needy sick and poor of the church. During the past twenty-five years the deacons have distributed from the fund entrusted to them, in behalf of brethren and sisters of the church, in money and the cost of coal, medical service, funeral expenses, etc., an amount averaging about $1,204 yearly. Besides this and ordinary expenses of the fund they paid for Centre Street Mission $1,200, for Armenian relief $100, and for a hospital-bed fund $2,772.56.

For a long course of years a clerk, treasurer and four brethren, all annually elected by the church, together with the permanent officers, constituted the Church Committee. After 1889, when the election of the superintendent of the Sunday-school was put in the hands of the church, "a superintendent of the Sunday-school" was added to the committee, and in 1893 the Permanent Rule read "Superintendents of the Sunday-schools of the Church." In 1899 the number of elected members was made nine, as the rule reads at present. The general oversight of the interests of the church devolves upon

this committee, and for many years they appointed and planned the church sociables or pastor's receptions with aid from the Young Men's Association. The names of those trusted brethren who have been elected to this service of the church are given with the lists of officers.

SEXTONS.

The first sexton whose name appears in the records was Mr. Savery, probably Mr. John S. Savery, who was one of the sixty-six original members. He was in office until 1842. At that time his salary was $300 and house-rent (in the building). The following year Mr. W. H. Snow was appointed. He united with the church that year. At first the sexton had charge of renting the pews; but when Deacon Pitts was appointed steward that work devolved upon him. In 1849 the sexton received $250. At what time Mr. Walter Reid was appointed is not known. "Mr. and Mrs. Reid, kind, excellent people," lived in the building. He was employed probably as early as 1846, and in 1852 he was sexton with salary of $500. May 31, 1854, Mr. Frederick Boyd was engaged and filled the position for forty-two years until his death, March 3, 1896. On taking up the work in the new Tabernacle his salary was fixed at $2,000, and remained about the same until it became necessary to supply more assistance for him, when he received $350 less. Mr. Boyd was succeeded by Mr. W. R. Fearn, who has continued to fill the office until the present. From the first, all the sextons have been members of the church.

Since 1893 there has been a committee on pews, who have charge of renting seats. The committee of 1900 consisted of Messrs. Irving R. Fisher and Robert B. Fleming.

THE CHOIR.

From its organization, the Broadway Tabernacle has recognized more fully than have most churches, the honored place of psalms and hymns and spiritual songs in Christian service. Dr. Finney found music to be the handmaid of religion; Mr.

Hale, with his household, aided and built up the choir. Dr. Thompson's versatile gifts included a keen appreciation and love of the best music the age afforded, and the service of music, in the public worship of the church, has always been entrusted to the church committee as a religious charge, rather than to the Board of Trustees. Said Dr. Thompson:

"It has been the policy of this church to sustain a large and well-trained choir, composed as far as possible of those associated with the church, and thus to render the singing a prominent part of the worship of God. By this means hundreds have been attracted hither who have received the preached word into good ground and brought forth abundant fruit." *

Church music in New York at the date of the organization of the Tabernacle Church was much influenced by Dr. Thomas Hastings, who was strenuous in his efforts to have the praises of God in the church sung by Christian men and women. The choir of the Tabernacle was under strong religious control; its leading spirits were devout men and women, and many young people came, by way of the choir, into the church.

The choir was organized in 1840 by Mr. George Andrews, who joined the church by certificate in 1842. His services at first seem to have been voluntary, but by 1843 he received $400, raised by subscription. The following year a regular salary of $200 was paid him. This may have been increased by subscription. He continued as leader until May 16, 1848. During his temporary absence in 1842, Mr. Stephen Conover conducted the choir "in a highly creditable manner." Mr. W. Alpers, a fine musician, was organist until his resignation in 1845. One † who was an occasional attendant upon the Tabernacle services during the first years of its history writes that he has "forgotten who the minister was, but not the organist, W. Alpers." When Mr. Alpers missed a service his seat at the organ was occupied by Mr. Hale's daughter, Lucy, who played the piano for choir rehearsals. An organ was placed in the choir gallery back of the pulpit in 1844 by

* *Last Sabbath in the Broadway Tabernacle*, p. 51.

† Mr. Samuel W. Green, Brooklyn.

the "organ association," to be used at church services, "without rent or charge."

The first hymn and tune book used by the church was the "Christian Psalmist or Watts's Psalms and Hymns with copious selections from other sources," prepared by Doctors Hastings and W. Patton, and published in 1836. For two or three years the church discussed a change of hymn books. "The Church Psalmist," prepared by Dr. Beman of Troy, "for Evangelical Christians," had been suggested as a substitute; but the committee to whom the matter was referred, in 1845, consisting of Messrs. Henry Camp, George Andrews, and David Hale, with Mr. Huntington, reported that it was inexpedient to make the change. It was not until 1849 that Dr. Beman's book was adopted. Mr. Samuel G. Smith, who attended the Tabernacle services from 1843 to 1846, recalls an incident which must have had some connection with this discussion. After commending a sacred concert, given by the choir under Mr. Andrews, probably the anniversary concert given Friday evening, May 10, 1844, he says:

> "The Tabernacle had a grand, imposing choir, and their music was always well adapted to the sentiments of the hymns. Dr. Beman of Troy preached on sacred music one Sunday evening, as he occupied the pulpit that day, and in the middle of his discourse made some scriptural quotation, and the choir at once took it up and rendered a fine anthem on the words, found in the 'Carmina Sacra' collection."

Among the singers of the first period were Mr. Jeremiah C. Lamphear, Mr. Andrews's business partner, and Messrs. Henry Camp, Chase, S. Conover, Fessenden, David and Richard Hale, Huntington, William Taylor, Edward F. Treadwell, and Charles H. Waterbury. Mr. Treadwell, who united with the church in 1843, was led to Christ while on a voyage to Buenos Ayres by his friend Richard Hale of the choir, who lent him Doddridge's "Rise and Progress" to read. Among the women singers of that period were Mrs. George Andrews (Miss Conover), Lucy T. Hale (Mrs. Conover), Rosina Hamill (Mrs. Treadwell), Laura Hale (Mrs. Camp), Sarah

M. Dempsey (Mrs. Moore), and Emma Taylor (Mrs. Gilson). Mr. J. L. Ensign, an able musician and leader of the orchestra of the Philharmonic Society, succeeded Mr. Alpers as organist in 1845, at a salary of $275. He was converted under Dr. Thompson's ministry and admitted to the church May 3, 1846. He is remembered not only as a musician, but as "a consecrated man." When Mr. Andrews resigned his position as choir-master, Mr. Ensign was appointed sole director with a salary of $500. The Bradbury brothers were highly esteemed at that time as musical leaders, and William B. Bradbury was engaged in 1850 as vocal leader, receiving for his services $500 and the use of the Tabernacle two evenings in the year for concerts, Mr. William G. West proposing to pay $300 additional. Mr. Ensign continued as organist. November, 1851, a vote was passed that "the music as at present conducted meets with the hearty approval of the Society." Mr. Bradbury's compositions have been used for many years in the church, the prayer-meeting, and the Sunday-school, and have many sacred associations with them. The tunes to which are sung "He leadeth me," "Just as I am," "O bliss of the purified!" "My hope is built on nothing less," "Sweet hour of prayer," "Asleep in Jesus, blessed sleep!" and many others equally familiar, are his.

Mr. Ensign, who removed from the city early in the summer of 1854, was followed by the special benediction of the church committee; but he left trouble behind. Mr. Bradbury could not be re-engaged at satisfactory terms, and the choir were not pleased with the arrangements made for their leadership. Mr. George Andrews was called back for a season, but affairs were at loose ends until, at last, Mr. F. H. Nash was secured as choir-master, and Mr. C. C. Converse as organist. Thanks to this difficulty in settling upon a chorister, the names are preserved of many, if not all, of the male members of the volunteer choir of 1854, attached to a protest or memorial in regard to the casting of votes, at meetings of the society, by unqualified members. As a result of this protest the qualifications of members were settled defi-

nitely after some months of discussion. The names of these protestants are given below: James D. Smith, S. W. Holister, A. Shannon, T. F. Brinsmade, John Gridley, E. L. Champlin, A. C. Peck, R. A. Dorman, W. G. West, Warren Ward, S. A. Castle, E. W. Pratt, Alexander Anderson, F. W. Sherman, Isaac E. Smith, P. F. Whiting, —— Demarest. At the end of two years Mr. Converse went abroad, but before leaving he asked the privilege of uniting with the church upon confession of faith. His music is not yet outworn. Worshippers who sing "What a friend we have in Jesus," or "There's a wideness in God's mercy," naturally make use of his familiar composition. Mr. John W. Crane, Jr., was engaged to succeed Mr. Converse as organist, and he, too, united with the church on profession the following year.

Already the custom had begun of paying one or two of the women singers. For some years before leaving the old Tabernacle, about $1,000 a year was appropriated for the expenses of the choir. Among the singers specified are Miss Meyers, Miss Parks, Mrs. Martin, and Miss Jenny Smith. Mr. Nash was the leader when the old Tabernacle was given up in 1857, but he resigned soon after that date, and Mr. James Davis succeeded him.

In 1858 Mr. W. B. Bradbury was requested to prepare and conduct the music for the dedication services, and to organize a choir for that occasion. He did this work gratuitously and received therefor a special vote of thanks, which included also Mr. Henry Camp and the choir. But the singing gallery or loft in the new church was unsatisfactory. The choir was divided with the organ intervening so that the two sections could not hear each other or keep together; consequently the large choir was given up, and only a quartette or double quartette retained.

At that period Mr. Henry Camp was choir-master of the First Presbyterian Church. He was also engaged for the Tabernacle, where he sang only in the evening—with Mr. Morgan as organist. He thus took charge of both choirs until he went with his regiment to Washington in 1861, and was suc-

ceeded in the Tabernacle by Mr. George N. Seymour, who retained the charge until his death, three years later. Mr. Camp, however, before he left, secured the services of Miss Marian McGregor, better known as Mrs. Christopher, who remained as organist until 1885, except for an absence of between one and two years about 1870, when Mr. During took her place. It is said that Mr. Camp found it hard to persuade Dr. Thompson and the committee, before Miss McGregor's arrival, that a woman could handle that great organ.

Mr. George E. Aiken succeeded Mr. Seymour; and Mr. Camp, Mr. George G. Rockwood, and other well-known singers in New York assisted in making the famous musical affairs which were a feature of the big services in the war time and at its close.

In 1867 the Committee on the Order of Sunday Service directed that the anthem that was to be sung should be read, morning and evening, and it was "understood" by the committee that the "choir should be present at the weekly prayer-meeting." About 1871 or 1872, Harry Millerd, the famous ballad writer, was director. It was while he was choir-master, in January, 1872, that an interesting petition in relation to a change in the order of Sabbath singing was presented to the committee, who, not having been altogether satisfied with the character of the opening anthems, had restricted the choir to "two selections of music, chants, hymns, or anthems, chosen by the committee of the church." Their selection of the Doxology in place of an anthem proved still less satisfactory. This petition was drawn up in Mrs. Marshall O. Roberts's handwriting and hers is the first signature:

"We, deeming the late change in the music detrimental to the interests of the church and also a great deprivation to us individually, respectfully pray that the former order of service be resumed, restoring to us both the opening selection of praise and the anthem after the first hymn."

Among the leading women singers up to this time were Mrs. Elliot (Anna Stone, Boston's famous oratorio and concert

singer), Mrs. Northrup, Mrs. Brown, Miss Meyers, and Miss Charlotte V. Hutchins (Mrs. Winterburn). Mr. Rockwood followed as choir-master and again introduced the double quartette with some really famous singers, Jules Lombard, Miss Kate Stark, Mrs. Doty. This was when Mr. William Allen was chairman of the music committee. He fostered and encouraged the department in many ways. A number of singers attended weekly prayer-meeting; Mrs. Doty led the singing there, and Miss Kate Stark in the Sunday-school.

Afterward Mr. Aiken returned with a single quartette, at the head of which for a short time was Miss Emma Thursby, who was paid at the rate of $3,500. Later organists have been Professors S. N. Penfield, George N. Greene, and Mr. Charles B. Hawley, who was basso for seventeen years and is in his twentieth year of continuous service as conductor. Miss Marie S. Bissell has also rendered long and faithful service as soprano. Among other noted singers in the Tabernacle choir may be mentioned Miss Louise Finch (Mrs. Hardenburgh), Miss Toedt, Miss Henrietta Beebe, and Mr. Dennison.

In 1875 the amount paid for the support of music had gone up from the modest thousand dollars a year to $6,241. By 1881 this amount had fallen off about $2,000; then it rose gradually until by 1891 it amounted to $6,793.70. Since 1893, however, the amount spent for the choir yearly has stood somewhere between $4,000 and $5,000.

THE BIBLE SCHOOL.

The beginning of the Sunday-school has already been mentioned in a former chapter. A pupil of the school * in the early days of Dr. Thompson, writes:

"We met at nine in the morning, and how cold it was sometimes for us little folks who trudged over from East Broadway of a winter morning, hurrying to be there in time! I think the afternoon session must have been at two, and church at three or half-past three. The inter-

* Miss Emily S. Gilman.

mission [between morning service and afternoon school] was quite long enough for lunch, which we brought, and for considerable exploring and inspecting of the building, trying seats in the gallery, choir, pulpit, even the little mirror in which the organist could see the minister's movements. It seems to me that the attendance in the afternoon varied from that in the morning, perhaps it brought a different set of children.

"The neighborhood was a very bad one, near the old Five Points, and my sisters, who were teachers, went to some very questionable places in looking up scholars. Our very walk to church—more than a mile—was a choice of evils. We could go through Chatham Street to Pearl, and so over to Broadway, or through Walker Street. Grand Street was a little better because there were stores there, but it was longer. Those were the days of vile smells and dirty streets. Pigs ran freely in the streets of the Seventh Ward and sewers were the exception, not the rule."

No records of the school in lower Broadway have been found, but programmes have been preserved of large Sunday-school celebrations and concerts held in the Tabernacle, and a Sunday-school missionary meeting is recalled that was held in the church one Sunday evening, when small children filled the choir gallery until all the space was occupied even close to the organist. In 1847 the church committee voted that the "Sunday-school Missionary Association" should "hold a public meeting on the Sabbath, November 22d, and take up a collection." Probably that was the same occasion.

About 1854 the Sunday-school was in the care of "Brother William G. West." From 1859 to 1866 the superintendents were Mr. Starr, Deacon Holmes, Deacon Smith, Mr. Charles A. Bull, and "Brother Pardee" in 1865. Mr. Caleb B. Knevals was chosen for that office in 1866, and served for twenty years. Mr. Knevals was succeeded by Messrs. John Lindley (who served 1886 and 1887); E. P. Lyon, 1888; and R. A. Dorman, 1889–92. In October, 1893, a morning session was introduced, with Mr. W. H. Sherman superintendent. Mr. Rufus Adams was superintendent of the afternoon school, 1893–94, and Mr. Herbert G. Thomson of the morning school, 1894–95. Mr. Irving C. Gaylord was chosen superintendent of the afternoon school in 1895, and the following year that department was relinquished, the Pri-

mary Class only, holding both morning and afternoon sessions. Mr. Thomson and Mr. Gaylord superintended the joint school. In 1897 Mr. Harris H. Hayden was elected, and has served as superintendent to the present time. Several assistants filled long terms of service; among these should be mentioned Messrs. A. K. Thompson, William Ives Washburn, and Nathaniel C. Fisher. The average attendance during the twenty years of Mr. Knevals's term of office was between three and four hundred. Miss Sarah Smith had charge of the infant class for many years. As early as 1865 she taught the little children. Mrs. Lefferts Strebeigh, who was one of her scholars, says:

"A sweeter, finer nature to teach little children, it seems to me, could never have been found. We all loved her."

In 1881 Miss Smith was assisted by Mrs. Henry Hayes and Miss May Leveridge. When Miss Smith relinquished the class in 1882 Miss Leveridge took her place, aided by Miss Fanny Sanford. The following year Mrs. D. S. Pillsbury took charge, serving indefatigably for six years. Her successor was Miss Isobel M. Taylor, 1889–92. Then Miss Ellen C. Parsons succeeded to the charge; afterward, when the morning school was established, taking that session and holding it unto the present. The afternoon class was in charge of Mrs. Rufus Adams until her death. She was followed by Miss J. Jillson, and Mrs. J. S. Warren has the present charge. Most of these teachers have had one or more able assistants. Last year a Home Department numbering thirty-three was established under the superintendence of Miss Teasdale. The Tabernacle has been rich in gifted Bible teachers, but their work has not been faithfully reported. There have been Sunday morning and afternoon classes, and classes on week-days. Rev. Dr. Thompson had a young men's Bible class, as well as his class for women, and it was at the request of these young men that he wrote "The Sergeant's Memorial." Among these young men were Messrs. Austin Abbott, W. H. Bridgman, Charles Bell, Henry C. Hall, Charles T. Rodgers, W. H. Thomson, and

CHAPEL OF PRESENT TABERNACLE

Charles S. Smith. Dr. William H. Thomson has held Sunday classes morning or afternoon; as early as 1866 he had a ladies' class, and in 1868 a class for young men on Sunday mornings, to say nothing of his wider service at the Young Men's Christian Association. Mr. Abbott had a young men's class in 1866, and Mr. Wakeman a Sunday afternoon class. Dr. Taylor had his Pastor's Bible class. Among Bible class teachers in the Sunday-school have been Mr. W. W. Fessenden, Dr. Lafayette Ranney, Mr. Samuel Burnham, Mr. John H. Washburn, Mrs. Doran, Mr. Platner, Mrs. Clarence Beebe, Mr. F. L. Underwood, Mrs. R. A. Dorman, and Mr. George L. Leonard. Other successful teachers of the later period have been Professor A. D. F. Hamlin, General O. O. Howard, Rev. F. B. Richards, and Professor D. H. Holmes.

In 1886 the Sunday-school was put more directly under the charge of the church. The superintendent was made a church officer, to be elected at the annual meeting, and to make an annual report to the church. It was resolved that, so far as practicable, it should be the rule that at least one of the deacons should have some connection with the school either as officer, teacher, or visitor; that a committee made up of three members of the church committee, two Sunday-school teachers and the pastor, should have charge of looking up teachers, who as a rule were to be members of the Tabernacle Church.

Dr. Ranney, who was long connected with the school, did much for its spiritual growth. About 1869, and later, there was not only a teachers' prayer-meeting after the session, but one for boys led by Dr. Ranney, and one for girls under Mrs. Bunnell. Dr. Henry D. Ranney instituted, in 1879, the Charity Fund Committee in order to distribute gifts of food, clothing and money among the poor, and to carry on a work which the school had begun by giving, instead of receiving, Christmas gifts. This became an important feature of the Sunday-school. Regular contributions of the school, in 1879, were distributed by its missionary committee, were given to twelve different objects, and amounted to about $500. The enrolment in 1900, including the Home Department, was one

hundred and eighty-six, and the contributions amounted to $246.08.

DEPARTMENTS OF MISSIONS AND CHARITIES.

Aside from the Sunday-school and benevolent work of the women, the church activities for a long period were conducted through four departments, in the main as laid out by Dr. Thompson. From 1872 to 1885, when they were superseded by the Board of Missions, the Department of Missions was in charge of Mr. Francis A. Palmer (seven years), of Mr. Charles S. Smith (six years); the Department of Visitation of Poor and Sick was directed during the same period by Mr. James Talcott (four years), Mr. Joseph S. Case and Dr. E. P. Hoyt (one year each), and Mr. Charles Whittemore (five years); the Department of Contributions, Messrs. Charles Abernethy (one year), Cornelius N. Bliss (three years), W. D. Moore (five years), Hamilton S. Gordon (two years); and the Department of Education, Messrs. E. B. Finch (one year), Austin Abbott (two years), C. B. Knevals (two years), H. F. Hills (five years), and Lucien C. Warner (two years). Several thousand dollars was expended yearly through these departments, and from $300 to $500 for the education of young men for the ministry.

Many mission schools were established. The report of 1842 refers to "four other flourishing Sunday-schools." Not many years later there is record of "Brother Amzi Camp, city missionary in the Sixth Ward, with Sunday-school in Centre Street." Rev. Mr. Camp came into the church in 1843. In 1852 a revival is reported in the mission schools and station of Amzi Camp, Centre Street. Later Mr. F. Link was teacher there, and tract distributer. In 1862 a collection of nearly $100 was taken up to aid the Mission Church in Centre Street, and a committee appointed to give permanent aid. Contributions from the deacons' fund for the same object have already been noted.

In 1855 the mission school of Brother Holmes, Munroe Street, and the colored school of Brother Walker, in Thomas

Street, are referred to. It is recorded that "Mr. Wetmore had charge of the Bethel Mission Sunday-school of the Mariner Church in Roosevelt Street, assisted by Augustus Gaylord and Samuel Holmes."

In 1860 a Sabbath and industrial school was established at Fifty-fourth Street by members of the Pitts Bible Class. In 1861 a mission and industrial school is reported on Forty-seventh Street, and in 1866 the mission school in charge of Mr. T. S. Berry, in the hall on Sixth Avenue and Thirty-ninth Street, is discussed. Arrangements were soon made for securing a chapel on Forty-eighth Street between Eighth and Ninth Avenues, and a Congregational church was organized under the care of Rev. Mr. Baker. The school was removed from Thirty-ninth Street to this chapel, still in Brother T. S. Berry's care, with forty teachers, three hundred and fourteen scholars, thirty or forty volunteer visitors, and a Bible reader working in the vicinity of the chapel. An industrial school was established by ladies of the Tabernacle in 1867. In 1868 the Forty-eighth Street work was discontinued because "satisfactory arrangements" could not be made. The chief mission of the church, however, has been Bethany, which will be considered later.

Young Men's Association.

The Christian activity of the young men of the Tabernacle was from its first organization largely expended upon mission enterprises. A Young Men's Association was organized during Dr. Thompson's pastorate, and it was its committee that established the Bethany Mission. The young people's prayer-meeting was also dependent upon it for support. As early as 1872 this meeting was held Sunday evenings before service. In 1875 the prayer-meeting was held on Monday evenings, and in the following year changed to Tuesday. In 1872 the Young Men's Association lapsed and the Literary Union was substituted for it. This society met on the first and third Saturdays of the month at eight in the evening. In 1876 it voted to admit young women to membership, but at

the end of the year relinquished the experiment. The Literary Union and the prayer-meeting for young people seem both to have been given up some time in 1878 or 1879.

In 1882 a committee of young men attempted to re-establish the young people's prayer-meeting, on Tuesday evening as before, but unsuccessfully. In 1886 a young men's prayer-meeting was held after the Sunday evening service, and in 1887 it became again the "Young People's" meeting and continued until 1889.

In 1888 the Young Men's Association was revived. It not only conducted the Sunday evening after-meeting, but it opened a reading-room with a reference library and the standard periodicals. It held meetings before which addresses were given about once a month in the winter, and in 1888 there were one hundred and ten names on its roll. Its rooms were open every evening from seven to ten, and the yearly cost of carrying on its work was about $550. The average attendance at its reading-room increased until, in 1891, the names of three hundred and fifty different visitors were noted. Its lectures were well attended, as was also its Sunday morning Bible class conducted by Professor A. D. F. Hamlin. In 1892 regular monthly meetings were held for business and sociability. The following year, in a time of great industrial depression, it did what it could to help young men who were out of employment, and secured permanent positions for twelve. Among those connected with it as presidents or who served officially more than one year were Messrs. Rufus Adams, William G. Bates, Charles E. Bruce, Alfred D. F. Hamlin, Albert A. Johnson, Jr., Martin L. Lee, Charles F. Richards, Hubert E. Rogers, and Amos H. Stephens. Its report appears last in the year-book of 1894.

THE MEN'S ASSOCIATION.

is reported in 1896 as being the result of the efforts of Rev. F. B. Richards, its president. It appointed various committees: on visitation, morning service, evening service, prayer-meeting, Sunday-school, missionary and social work, and

Bethany. In 1898 Mr. Irving C. Gaylord succeeded Mr. Richards as president. In 1899 the association was reorganized with a new constitution as

THE MEN'S LEAGUE.

This society holds monthly meetings, promotes the work of the church, and cultivates friendliness, sociability, and Christian intelligence among its constituency. Its president in 1900 was Dr. Frank B. Carpenter.

BETHANY SUNDAY-SCHOOL AND CHURCH.

The Bethany work began in the autumn of 1868. A Sunday-school, on the corner of Thirty-fourth Street and Eighth Avenue in the care of the American Sunday-school Union, was about to be closed. A good friend of the school interested Mr. Charles L. Hall, then a member of the Young Men's Association of the Broadway Tabernacle, in keeping the school alive. He brought the matter before the association, which appointed him with two other young men, Robert W. Haskins and Hamilton S. Gordon, a committee to visit the school. Mr. Hall, now a missionary of the American Missionary Association at Fort Berthold, N. Dak., and Mr. Gordon were college classmates, and both Mr. Hall and Mr. Haskins were then studying for the ministry. All were members of the Tabernacle Church. Thus there were ties that bound the three closely together, but it was Mr. Hall's enthusiastic temperament that urged them forward and made the Bethany Sunday-school a possibility.

The first session of this school, under the charge of the Young Men's Association, was held in November, with four other young men assisting. Its officers were Robert W. Haskins, superintendent; Charles L. Hall, assistant superintendent; Hamilton S. Gordon, secretary; Charles L. Hall, treasurer. The growth of the school was small until Mr. Haskins found a suitable hall on the corner of Thirty-sixth Street and Ninth Avenue, and two members of the Tabernacle Church,

Messrs. Charles Stewart Smith and Caleb B. Knevals, who were ready to guarantee the rent, and signed a lease for three months. The school moved to this hall in November, 1869, when scholars crowded in so rapidly that the average attendance in 1870 was three hundred and eleven. The Tabernacle Church appropriated $2,300 for the work in 1870, and $4,000 was raised for it the next year.

Soon after moving into the hall an evening preaching service was established and the two theological students, with still another, Robert Loring, took turns in conducting it. The hall was light and airy, in the midst of a populous neighborhood; the officers of the school devoted much time to it, they consulted together when the session had closed on Sunday afternoons, took their tea together in the building, and remained for the evening service, besides devoting to the work a good share of their evenings through the week. A strong corps of faithful teachers, men and women, joined them and all worked harmoniously together. The average attendance of the school for the first ten years in its new quarters ranged from 352 to 669. It reached its highest number in 1894, namely 916.

On first occupying the hall a rough element forced its way in, and some attempts were made to disturb the gatherings assembled for recreation, school, or worship; but the young men who had matters in charge were muscular Christians and soon put a stop to lawlessness, although one of the student preachers was once stabbed with a pocket-knife by a reckless youth, while enforcing order.

The first mission pastor was Rev. Rufus Underwood, appointed in 1872. Mr. Frederick Link, who had been converted in London under Dr. Finney's preaching and had been a member of the Tabernacle Church for seventeen years, was made superintendent the same year. By that time the Bethany work was under the Departments of Missions and Charities, and the five managers of the departments, together with the school superintendent and church treasurer, constituted a board for the management of the mission. The expenses of

the work for 1873 were estimated at over $6,000. Two visitors and a Bible reader were employed. A Thursday evening prayer-meeting was well attended, a young people's Bible class and prayer-meeting held on Monday evenings; a Bethany Christian Association organized, whose officers were Messrs. H. W. Carey, C. W. Miner, and S. A. Bacon.

Converts of the Bethany Mission united with the Tabernacle Church; but by 1872 its Bethany members were desirous of having the communion service administered in their own place of worship; so, in that year, two seasons of communion were observed at Bethany.

Rev. William Plested became the pastor May 1, 1874, at which time there was an attendance of from fifty to sixty at morning service and from sixty to ninety in the evening. There were special evening meetings held by the pastor for some months during the next year, and thirty-two were admitted to church membership; and in 1876 twenty-four came into the Tabernacle Church from Bethany. On February 28, 1873, a plan was at last adopted for the proposed organization of Bethany Church, and when it was constituted, April 13th, ninety members from the Tabernacle formed the new church. Mr. Robert L. Hall was elected deacon; Mr. H. S. Gordon, clerk; Mr. Augustus C. Ohle, treasurer; Dr. Lucien C. Warner and Mr. Frederick Link, members of the church committee. Mr. Willard Scott became pastor, April, 1878, and Rev. C. H. Burr, February 1, 1880. Mr. Burr also took charge of the Sunday-school, which was under the superintendence of Dr. E. P. Hoyt when he came. After the subscription of $30,000, taken on Dr. Taylor's tenth anniversary, March 12, 1882, work was begun on Bethany's house of worship on Tenth Avenue between Thirty-fifth and Thirty-sixth Streets. The Bethany Sunday-school had been saving toward this object and contributed $2,549.94. The whole cost was about $60,000. This church was dedicated March 11, 1883. In 1886 the Departments of Missions and Charities being done away with by the Tabernacle Church, the Bethany Church and Sunday-school and other work connected with

Bethany were put in charge of a committee of three, known as the Board of Missions. Messrs. J. Howard Sweetser, Charles L. Mead, and Hamilton S. Gordon constituted the first Board of Missions, and, with the exception of Mr. Edward L. Browning, no one else served on the committee until 1895, when the Bethany Board of five was substituted for the committee, with one member elected by Bethany Church. Mr. Gordon has served on this board to the present, and so has kept up an unbroken official connection with the Bethany work since its beginning.

During the eight years of Mr. Burr's pastorate the church membership more than doubled. He was followed by Rev. S. H. Bray in 1888, Rev. F. B. Richards, June, 1894, with whom was associated Rev. N. Miller Pratt, 1896 and 1897. Mr. Pratt was sole pastor in 1898, and resigned May, 1901. When Rev. C. H. Burr left, in 1888, Mr. Silas H. Paine became superintendent of the school and held the position until 1897, when Rev. Mr. Richards took it in charge. Since 1898 the school has been in the joint care of Rev. N. Miller Pratt and Messrs. Harris H. Hayden and Thomas A. Fair.

The various plans that have been put in operation to help Bethany have been legion. As early as 1872 there were the devotional, entertainment, and charity committees, and much work has been accomplished along these lines; the latter, known later as the Department of Charities and Visitation, was constantly aided by the kindly doctors of the Tabernacle, and reported yearly to the manager who had the "Visitation of Poor and Sick" department. The cemetery association, "cottage" prayer-meetings, secular library opened in 1880, through the efforts of Dr. E. P. Hoyt; boys' reading-room, Christian Endeavor Society, singing classes, Girls' Club, Boys' Brigade, organized in 1894 and drilled by Colonel William G. Bates; kitchen garden; fresh-air benefactions, including Oneita Cottage provided by Mr. and Mrs. Paine; Young Men's Institute, Lafayette Club, Young Women's Club, are but a portion of these.

But three important enterprises, carried on by women

of the Tabernacle, demand special notice; the Bethany Sewing School, the Helping Hand, and the Kindergarten.

THE BETHANY SEWING SCHOOL,

or Industrial School, as it was first called, was organized about 1869 by Mrs. A. K. Thompson and Mrs. Charles Whittemore, and held on Saturday afternoons. In the winter of 1870–71, Mrs. Whittemore, Mrs. Cornelius N. Bliss, and Miss Mary S. Janes were appointed a committee to take charge of the school. As late as 1875 the annual report of the school was signed by the three ladies. The following year it was called the Bethany Sewing School and its officers were Miss Mary S. Janes, superintendent; Mrs. Charles Whittemore, Mrs. Wright Gillies, assistant superintendents; Miss E. J. Kimball, secretary. In 1879 Mrs. Bliss was treasurer. At that date the average attendance of scholars was over two hundred and of teachers was thirty-one. There were more than thirty girls only five or six years old, while the oldest was seventeen. The school was held Saturday mornings in the Northwestern Hall, which was light, cheerful, and commodious. The girls were taught sewing upon garments which were carefully inspected, and those whose work was commendable were placed upon a Roll of Honor, to receive some special reward at the close of the term. A dressmaking class was added later. Housekeeping lessons were recited in concert from a little manual, a sort of domestic catechism. Bible verses were learned by heart from cards containing topical selections for the year. These were given the pupils for home study. The recitation of these verses was an important feature of the yearly closing exercises of the school. Dr. Taylor took much interest in these occasions. Once when detained by a wedding he sent word, to the delight of the children, that they must not recite their Bible verses until he came. During the sewing hour skilled musicians from the Tabernacle sometimes cheered by their musical gifts the workers who used to speak of their "matinées at Bethany." Occasional evening gatherings were held for the girls and their

mothers. Mrs. Van Nest's little "Helping Hand" was reported in 1881; and a coal fund was established later through which, as the records show, one mother with a large family purchased in the course of years fifty-eight tons of coal.

The high grade of the teachers and officers, their faithful attendance and the generous gifts they secured for the school, were quite remarkable. Many of them were women of experience, mothers of families. Miss Janes for twenty-two years, until 1893, superintended the school. One teacher had a class for nineteen years, another was present every Saturday of the session for twenty-one years. In 1884, when the number of teachers enrolled was fifty, the average attendance was forty-one; and with three hundred and forty-one pupils the average attendance was two hundred and ninety-eight. Many of the officers gave up their whole day, remaining through the afternoon to advise with one another, and to attend to details of the work. Miss Janes's report of the earlier years includes the names of officers of the society, "ideal associates in benevolent work," and she adds:

"It seems like the chiming of bells to sound some of the names: Miss Tietjen, Mrs. Lucy Todd Bigelow, Mrs. William Taylor (Eleventh Street), Miss Macfarlane, Miss Wright, Mrs. Cilley, Mrs. Van Nest, Mrs. Houghton, Miss Paul. These have gone where they may have heard such words as these: 'I know thy works, thy labor and thy *patience*.'"

The scholars were encouraged to assist others. They made some garments for those needier than themselves, and helped to educate the Indian ward of the school who was a pupil at Fort Berthold. A daintily dressed wax doll, known as "Bethany Bertha," was sent as visitor to the sick children in need of cheer, and was carefully tended and returned.

In the winter of 1892–93 modern methods of teaching sewing were introduced with Mrs. Harlan Page Smith and Miss Eliza Inslee as superintendents. In 1895, at the request of the Tabernacle Church, the school with the Helping Hand and Kindergarten was put in care of the Society for Women's

Work which now carries on the department. Miss Inslee continued to superintend the school until 1899–1900, when Mrs. C. Smith and Mrs. I. A. McKinstry were appointed to direct it.

Among the former pupils of the school may be counted graduates of the Normal College, now teaching; dressmakers; a music teacher; a trained nurse and many mothers of families who testify that the benefits they received from the Bethany Sewing School were incalculable.

BETHANY HELPING HAND.

The work of the Helping Hand was begun in 1882 under the guidance of Mrs. L. M. Bates, first directress; Mrs. Clark Bell, second directress; Mrs. Mary N. Wright, secretary; Mrs. Joel E. Fisher, treasurer. Weekly meetings were held the first year at the Tabernacle. The society removed to Bethany Church in 1883. Funds were raised for the care of fifty women, and the next year sixty were regularly cared for. The society employs a missionary visitor who acquaints herself with the needs of families in the Bethany district, and furnishes the officers with a list of sixty or eighty deserving women who need aid and encouragement. Postal cards are sent inviting them to become members of the society. They meet one afternoon in the week, work is given out and the women are paid at the rate of ten cents an hour for their work, the pay being in garments made. Instruction is given, while work is going on, in practical matters that concern their home life, and religious instruction is not omitted. Many of the women have become attendants upon the Bethany services, some members of the church. Care of the sick has been supplied, also, at times, Christmas dinners and clothing. During Mr. Burr's pastorate he came to the meetings and gave religious teaching. In 1889 Mrs. Bates was obliged to relinquish the work, and the following year it was put in care of Mrs. Hamilton S. Gordon. It then received support through the Board of Missions. A Penny Provident Fund was established in 1891, which had one hundred and twenty depositors that year. In 1896 the care of Bethany Helping Hand was

transferred to the Society for Women's Work of the Tabernacle Church, under whose management it has since remained.

At a session of the Helping Hand, in 1897, the Bethany Foreign Missionary Auxiliary of the Woman's Board was organized, Mrs. S. Bourne, president, and Miss Mary S. Janes, secretary and treasurer; a Cradle Roll was also formed. In 1898 Mrs. Cephas Brainerd, Jr., was put in charge, and cooking classes were held in the homes of members. In 1900 Mrs. Brainerd was directress; Mrs. J. K. Farwell, buyer and cutter; Miss S. M. Miles, secretary; Miss S. M. Warren, treasurer.

BETHANY KINDERGARTEN.

The Bethany Kindergarten sprang out of Mr. Richards's strongly expressed desire for it in February, 1895, Dr. Stimson's immediate earnest appeal for it, and the generous response of Tabernacle givers. Enough money was contributed to carry on the school during a term. A committee, of which Mrs. F. L. Underwood was chairman, was formed to organize the work and secure a teacher. Miss Cowles, a successful teacher and worker in charities, was engaged as principal with an assistant. The Kindergarten was opened, March 18th, with a limited enrolment of fifty children and an average of thirty-five after the first month. During that and the following year this school was largely indebted to Dr. and Mrs. Stimson's efforts for the encouragement and support it received. The children were taxed one penny a day, from which fund the small monthly expenses were met, the balance going to the general fund.

In all, there have been under Miss Cowles's care more than three hundred and seventy-five children. At first they were received at four years of age and remained until seven, but latterly they have been received at three. Miss Cowles's work has been done through the Kindergarten, through home visits, and the Mothers' Club, organized January, 1898. She has been able to place several children in hospitals where they could receive special treatment. The Mothers' Club reported in

1899 a membership of eighty, with an average attendance of fifty at its six monthly meetings.

For four years the Kindergarten was poorly housed at Bethany Chapel. In 1898 Miss Grace H. Dodge proposed that Bethany children should have the privilege of the Irene Club Home, then recently transferred to Thirty-fourth Street; but the Kindergarten Committee did not feel justified in increasing the expense of the school $270, for a year's rent. The following year the Society for Women's Work, to whose care the Kindergarten had been entrusted in 1896, voted to make a special effort to raise the money, and if possible to accept the offer. A contribution, from a generous friend of the work, of the full amount of the rent for the balance of the year, together with the encouraging help of Miss Dodge, made the change possible. Miss Cowles's salary had been increased, and that extra amount, with the expense of rent, brought up the yearly cost of the school from $810 to $1,125, but of this amount $200 was assumed by Miss Dodge. Besides substantial assistance from the Society for Women's Work, the Kindergarten has received frequent encouragement and gifts from individual members of the church, from the Tabernacle Bible School, and the Bethany Sewing School. The Bethany Kindergarten Committee in 1900 consisted of Mrs. Joseph D. Bryant, chairman; Mrs. Thomas A. Fair, secretary; Mrs. George W. Kemp, treasurer.

CHINESE BIBLE SCHOOL.

The Chinese Bible School was organized February 1, 1885, by Sidney L. Gulick, with one pupil. The second Sunday there were twenty-seven. From 1887 to 1890, when Mr. Guy Maine was missionary and interpreter, the school numbered fifty pupils with twenty-three teachers. When Mr. Maine left, many of the pupils followed him, and for some years afterward the average attendance was only thirteen. Since 1895, when Mr. Pang became missionary and interpreter, the school has grown steadily in numbers and strength. In 1900 the average attendance was thirty-seven pupils and sixteen teach-

ers. Progress has been made in grading so that now three or four study together. Mr. Gulick was the first superintendent of the school. Messrs. Henry W. Sackett and Rufus Adams were on the committee of three that had the school in charge, with Mr. Gulick. In 1889 Deacon Henry W. Hubbard succeeded Mr. Adams. He still remains an active member of the committee. Mr. Reuben B. Poole, Dr. William L. Stowell, and Dr. Charles E. Bruce have labored for the school, the last having been for some years its superintendent. From 1887 till 1895 a secular school was held on Monday. There are now fourteen Chinese names on the Tabernacle roll of membership, eight of whom have united with the church since Mr. Pang came to the school. A prayer-meeting is held for half an hour before school opens, conducted by the Christian Chinese. The school contributes regularly to various missionary causes, especially to work in China and California. The committee at present is Dr. Edward W. Peet, superintendent; Henry W. Hubbard, Thomas S. Hope Simpson.

SOCIETY FOR WOMEN'S WORK.

It was in 1893 that the two societies which held the women of the Tabernacle to home and foreign missionary work were consolidated. When the first annual report was given, Mrs. Henry A. Stimson was president; Mrs. Lucien C. Warner, vice-president; Miss Underwood, clerk; Mrs. Robert A. Sands, treasurer. It was divided into four general departments: Home Missions, Foreign Missions, Local Charities, Church Aid. Seven business meetings are held yearly; eighteen meetings are devoted to institutional, home, and foreign work. Since 1896 Mrs. Hamilton S. Gordon has presided over the society.

THE HOME MISSIONARY DEPARTMENT

subdivides its work among five committees who have care, respectively, of purchasing material and goods, cutting work, distributing it, packing and putting valuation upon trunks (for

missionaries), and receiving donations other than money. The chairman of the department, by the last year-book, was Mrs. Lefferts Strebeigh. This, as also the foreign missionary department, has its own secretary and treasurer.

No definite reports of the early home missionary efforts of the women of this church have been found. The "Sunday-school Missionary Association" was doubtless a home missionary organization, as was the woman's society that supported missionaries in "The Western Country," in 1845. "The ladies have gone forward with the various societies organized by them," says the report of 1846. One of these must have been a home missionary society, but no records have come to light. The society that now reports as the "Home Missionary Department" was formed in the autumn of 1869. The women of the church had met together during the war to work in aid of the Sanitary Commission and other loyal societies; afterward, there were many city benevolences that absorbed their attention until Dr. Thompson expressed a wish to his Bible class that ladies of the Tabernacle should unite in work for some definite common object. Mrs. Thompson wrote notes to some, not in the Bible class, and with the assistance of the sisters, Mrs. Leavitt and Mrs. Hopkins, the Home Missionary Society was started with about fifteen members. Mrs. Thompson was made first directress of the society; Mrs. Leavitt, secretary; Mrs. L. M. Bates, treasurer. Money was raised by voluntary contributions, and quite a sum was collected outside the church. They sent trunks of clothing to home missionaries, as has been the custom ever since. The first printed report of the society was in its third year for the season of 1871–72. Dr. Taylor, like Dr. Thompson, interested himself personally in the society, and, as he had done, came to the meetings Tuesday morning, and closed them with Bible reading, a word of application and prayer. In the spring the season's work closed with a "tea-party," a social gathering where cakes and flowers were sold, and this money, with the entrance fees, was used for starting work the following year.

The men of the church gave much aid. Mr. L. M. Bates

gave all the trunks in which clothing was sent and attended to their shipment; Mr. J. H. Sweetser and Mr. W. D. Harper contributed new shawls; Mr. R. A. Dorman, chests of tea; one, a sewing-machine, others, whole pieces of cotton cloth, and flannel; Mr. Armstrong, copies of Dr. Thompson's "Home Worship."

Gifts of money were received from the Tabernacle and Bethany Sunday-schools, from a Bible class, from the Kinder Sinfonie Society, also a small legacy; and Mr. Matthew C. D. Borden for not less than sixteen years has collected yearly from benevolent men of the church, for the purchase of pulpit suits for home missionaries, amounts ranging from $250 to $750.

The year 1887–88 showed the largest membership, including one hundred and seven ladies, sixty being present at some of the meetings, while the average attendance was forty-four. Twenty trunks were sent out, the aggregate value of which was $4,429.13. The highest valuation ever reached was in the season of 1890–91, when the twenty trunks sent were valued at $4,435.15. For the twenty-eight years from 1873–1900, inclusive, the average value of the missionary supplies of clothing, bedding, table-linen, books, toys, and money sent in trunks each year was a little more than $3,000.

Other special gifts, sent through the society, were subscriptions to newspapers, communion sets sent at various times, two services being for two newly organized churches from Messrs. Washburn and Warner; a cabinet organ and a home-missionary horse. The book-fund, under the particular supervision of Dr. Taylor, enclosed in each trunk a collection of twenty-two volumes of his selection, to which he always added a copy of his "Paul the Missionary." When the society was federated it became an auxiliary of the Woman's Home Missionary Union of New York State.

"Of the gracious and graceful presidents of the Society and its founders, Mrs. Joseph P. Thompson, Mrs. Charles Abernethy, Mrs. John H. Washburn, Mrs. Matthew C. D. Borden, who gave to it much of their time and interest, of Mrs. Levi M. Bates, its faithful and efficient treasurer for twenty years, of Mrs. Henry C. Houghton, its sec-

PARLORS OF PRESENT TABERNACLE

retary, Mrs. Thomas W. Whittemore, Mrs. Nathaniel P. Fisher, Mrs. Lucius E. Chittenden, Miss Paul,"

and of their faithful co-workers, the historical report of the secretary, read at the sixtieth anniversary of the church, speaks with grateful recognition. Together they make a company of honorable women not a few.

FOREIGN MISSIONARY DEPARTMENT.

In 1873 three young girls, members of Mrs. Austin Abbott's Sunday-school class, formed themselves into a society for foreign missionary work. This little band was the nucleus of the Young Ladies' Foreign Missionary Society. Gradually the number increased to ten, and they then agreed to work regularly in Mrs. Abbott's parlor, to draw up a constitution, to call themselves the "Mission Band of Cheerful Workers," and to undertake the support of some foreign missionary. Naturally they assumed the support of Miss Carrie E. Bush, who had gone out as missionary to Turkey from the Broadway Tabernacle Church, and whose father was an attendant upon its services and district secretary of the American Board.

But interest was not confined to these young people. Substantial help was given by their elders in the church, who attended the sales and fairs and became honorary members. In 1886 subscriptions were asked for, and the elder ladies gave them with unfailing regularity. For two years Mrs. Abbott was president of the band; then, until 1880, Mrs. Thomas W. Whittemore served, the meetings being held in the parlors of these ladies, with Miss E. R. Fisher as Vice-President. At the meetings the young people followed Miss Bush's footsteps faithfully, and by means of the letters she wrote them they became interested in all her work. They not only paid her salary, but supplied her with a horse and many personal comforts. As the society increased to over thirty and then to a membership limited to fifty, it moved its place of meeting to the church parlors and chose officers from its own membership.

By 1886 the Cheerful Workers became known as the Young Ladies' Foreign Missionary Society, and, by the time it was made a component part of the Society for Women's Work, more than $17,000 had been contributed to foreign missions by its means. At that date, 1893, it became an auxiliary society of the New York Branch of the Woman's Board of Missions. It has contributed to a great variety of objects, to Mr. Hume's work in India, to the home for missionary children in Auburndale, Mass., to medical work of the Woman's Board, and to many schools. Contributions have averaged $700 annually. Since 1895 Mrs. Chas. E. Mitchell, with her warm enthusiasm, has led the department, has laid the foundation of a missionary library, has encouraged more generous giving by suggesting objects in which givers can take a personal interest, alluring the members to more devoted service and leading the way.

LOCAL CHARITIES AND INSTITUTIONS.

This department, of which Mrs. Cephas Brainerd, Jr., has been chairman for several years, includes the Bethany Sewing School, Helping Hand, Kindergarten, which have already been reported, and the Bethany Kitchen Garden, also the Institutional Committee by means of which the work of a number of valuable city institutions, such as the Young Women's Christian Association and Home for the Friendless, are presented to the society by accredited workers who have their several interests at heart. The fourth department of the Society for Women's Work, is known as

THE DEPARTMENT OF CHURCH AID.

It was, when the last year-book was issued, under the care of Mrs. R. A. Dorman, and it is made up of two committees: Entertainment, Mrs. J. B. Mellick, chairman; and Hospitality, Mrs. William H. Thomson. Upon the efficient work of these two committees the social, friendly spirit of the church largely depends. Afternoon teas, receptions, dinners, or luncheons for conferences, are the responsibility of the Enter-

tainment Committee, while the privilege of welcoming strangers, caring for the sick or sorrowing in a friendly way, and visiting them, is enjoyed by the Hospitality Committee.

THE YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR

was formed Sunday evening, October 1, 1893, with fifteen members. Before the close of the year its membership had increased to forty, with an average attendance of forty-five. When the church was without a pastor the membership decreased, but in 1899 it reported an average attendance of sixty-six. January 1, 1901, its active membership was thirty-five, and its contributions $50. Its president is Mr. J. R. Ellenwood.

THE FLOWER COMMITTEE.

This committee of ladies was also first appointed in 1893. Its duty is not only to decorate the church on festivals and special occasions, but to provide each Sunday for the Lord's house a floral offering that may afterward carry the kindly greetings of the church to some who have been providentially debarred from attending its services. The chairman of the committee is Miss Anna C. Benedict.

THE YOUNG WOMAN'S CLUB

is one of the youngest enterprises of the society, organized by Dr. Jefferson, in December, 1899, to foster a spirit of friendliness and sociability among young women of the congregation. It has held ten meetings in the course of a year, and has discussed social and literary topics. Its membership in December, 1900, was forty. Its two presidents have been Mrs. Franklin H. Warner and Miss Anna C. Mellick.

LADIES' CHRISTIAN UNION PRAYER-MEETING.

Imperfect and meagre as this sketch of the activities of the Broadway Tabernacle Church must of necessity be, it would be incorrect to leave unnoticed the prayer-meeting under the

direction of the Ladies' Christian Union that has been held in the chapel at eleven o'clock each Wednesday forenoon for nearly forty years. This meeting was founded by Mrs. Marshall O. Roberts, a warm personal friend of Dr. Thompson, as patriotic as himself, through whose kindly hand President Lincoln sent to Dr. Thompson as a token of regard and appreciation his own favorite gold-headed cane. Mrs. Roberts was from 1870 until her death, five years later, a member of the Tabernacle Church.

It was during the great revival of 1857, while the Young Men's Christian Association was holding daily prayer-meetings, that Mrs. Caroline D. Roberts and her friend, the late Mrs. Charles Abernethy, felt that there should also be a union meeting for Christian women. They called upon many pastors and arranged for several meetings of the sort. These were held in the Church of the Puritans on Union Square, in the old New York University, in the Home for the Friendless, and other places. From that circle of praying women came the formation of the Ladies' Christian Union in 1858, of which Mrs. Roberts was the leading spirit. By the request of Dr. Thompson, a ladies' prayer-meeting was started by Mrs. Roberts in the parlors of the church very soon after the new Tabernacle was occupied. It was at first a small meeting; at times not half a dozen were present, but though often discouraged she persevered with sweet willingness. Meantime Mrs. Deuel, another worker in the Ladies' Christian Union, assisted by Mrs. Roberts, held another union prayer-meeting in her parlors in Bond Street. The ladies who attended it generally belonged to the same association, of which Mrs. Roberts was first directress. When Mrs. Deuel married Governor Wright, of Indiana, who was appointed United States Minister to the Court of Berlin, her house was closed, and Mrs. Roberts invited the ladies who had frequented the meeting there to unite with those who met at the Broadway Tabernacle. Thus, in 1864, there was formed what has been known as the Tabernacle Meeting of the Ladies' Christian Union.

This union meeting became of such deep and wide-spread interest, in 1866, that it was held daily, Sunday excepted, for three months following the Week of Prayer, which the Union always observed by daily meetings. The attendance overflowed the two parlors upstairs, and the meetings were transferred to the chapel, which was often filled to standing-room. In religious influence Mrs. Roberts was for years the greatest power among women in New York City. Dr. Thompson wrote:

"For myself—I always felt that the pulpit could rest on this prayer-meeting as a background of moral support."

One of the first calls for a large public meeting of prayer, issued by Mrs. Roberts and her associates, was to mothers of sons who, as members of the gallant Seventh Regiment, had just left New York at the outbreak of the civil war for their country's defence. The mothers came in crowds, and the mighty meeting was led by Mrs. Roberts. One of her last acts was to form a "Prayer Band," which had as many as 1,500 names recorded. The nobly sustained Young Women's Christian Association of this city was evolved from the Ladies' Christian Union, organized by Mrs. Roberts, that has sustained, these many years, the Ladies' Prayer-Meeting at the Tabernacle.

CHAPTER X.

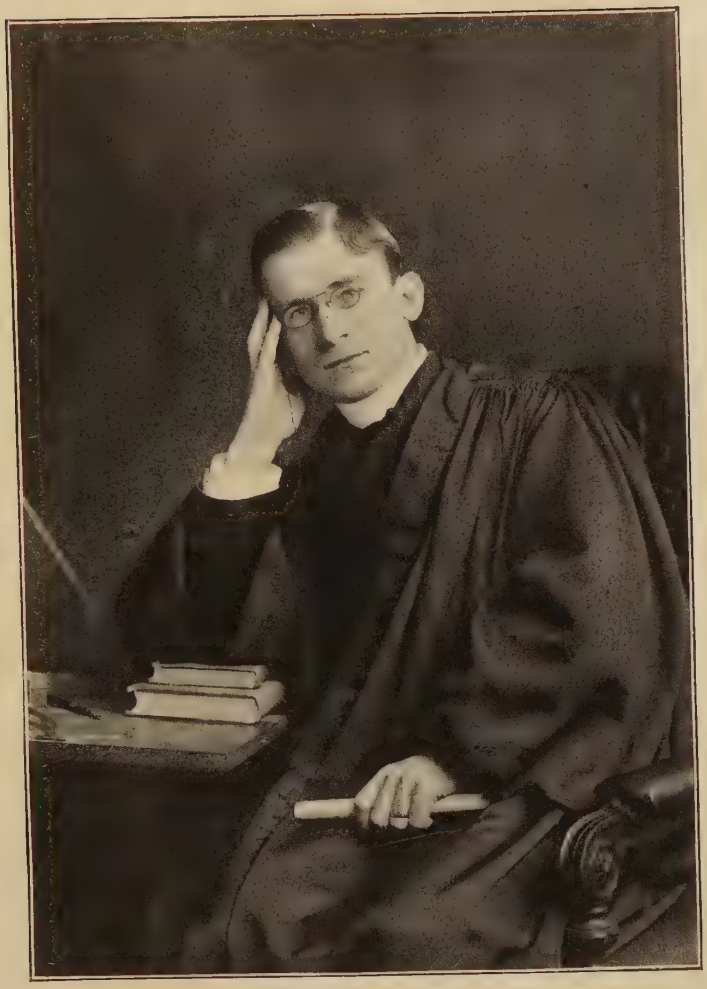
THE SIXTIETH ANNIVERSARY.*

THE celebration of the Sixtieth Anniversary of the Broadway Tabernacle did not mark with exactness the completion of sixty years. The church was organized July 30, 1840. But what church could celebrate an anniversary in New York City in July? Times have altered, and the habits of New Yorkers have undergone such radical transformation as to render a midsummer celebration impossible. The church was organized by council September 3d, but our September is different from that of sixty years ago. No church can hold a festival when its members are scattered over half a continent, and that is the condition of the Tabernacle in the opening week of each September. It was, therefore, decided to organize the celebration around the sixtieth annual meeting of the church.

The celebration began January 16th and closed the following Wednesday evening, and throughout the week, though the weather was cold, the enthusiasm could not be chilled. The only unfortunate condition of the entire week was the prevalence of the grippe. Thousands of cases were reported in the city, and a number of Tabernacle men and women were prevented by it from attending the celebration.

When the chapel was thrown open on Wednesday evening of the sixteenth every seat was soon occupied, and the few late comers were obliged to stand. The meeting was one devoted to reminiscences. Only men with gray hair were allowed to speak. The first speaker was Deacon Charles Whittemore, who has been a member of the church for forty years. His sub-

* This account of the celebration of the Sixtieth Anniversary is condensed from the *Broadway Tabernacle Tidings*, for February, 1901.



REV. CHARLES E. JEFFERSON, D.D.

Present Pastor, Called 1898

ject was "The Old Tabernacle." He was followed by Deacon William B. Holmes, of Montclair. Mr. Holmes, along with his brother Samuel, joined the Tabernacle in December, 1853, and on removing in 1870 to Montclair, N. J., had been one of the pioneers in the organization of the First Congregational Church in that town, of which Dr. Amory H. Bradford has been the first and only pastor. Deacon Holmes's subject was "Memories of Early Times." The next speaker was Deacon Richard A. Dorman, who joined the church while he was yet a boy in 1852. In church membership he is the oldest male member of the church. His subject was "The Early Pastors." He was followed by Deacon John H. Washburn, a member of the church since 1865. His subject was "The Old Struggles and Victories." The fifth speaker was Dr. William H. Thomson, who united with the church in 1861. He spoke of "The Old Friends." All these five papers were carefully prepared, and, while dealing in large measure with the same characters and events, were widely different in treatment, and held the closest attention of the large and sympathetic audience. The last speech of the evening was not down on the programme, but was not surpassed in interest and impressiveness by any that had preceded it. It was given by Dr. Thomas S. Hastings, ex-President of Union Theological Seminary, for many years an admirer of the church and acquainted with its history, at one time an attendant at its services, a close companion of Dr. Taylor, and the dear friend of many members of the church.

This meeting, designed to bring former things to mind, was specially enjoyed by the older people, but it held the youngest in delighted attention. Many of those who have joined the church in recent days had never known the glories of its golden history, and had never realized the richness of the inheritance into which they had entered.

A description of the meeting would not be complete without reference to the elaborate and tasteful decorations. On entering the door one scarcely realized that he was looking at a room with which he had been familiar for many years.

The walls were almost completely hidden by flags of all sizes worked into tasteful patterns and combinations, while the pulpit was a garden of palms. It was the design of the committee to whom the work of decoration had been entrusted to suggest to every mind and heart the part which the church had played in one of the crises of our national history, and the effect produced was the very one designed. All through the celebration one breathed the spirit of patriotism, and wherever the eye might wander it was certain to fall upon a flag.

Two evenings later the great Reception was given. The primary purpose of a reception was to bring together not only the present members of the church, but the former members also, and likewise members of the general congregation. This was all the more necessary as the celebration was to close with a dinner to which, owing to the scant accommodation of the parlors, only present members of the church could be admitted. Special invitations were mailed to every Congregational church in Greater New York. Along with this invitation the pastor sent a personal letter to every Congregational pastor in Greater New York, emphasizing the cordiality of the invitation and requesting that there might be from his church a goodly delegation of Congregationalists to rejoice with the mother church in her great festivities. It was possible by a diligent study of the city directory to locate about two hundred former members who have joined other churches in this part of the world, and to each of these an invitation was mailed.

The parlors were in holiday array for the Reception. The walls were covered with portraits and photographs of men illustrious in Tabernacle history, and wherever there was a space not occupied by a picture it was covered by a flag. The orchestra was in its place, filling all the room with music, and the tables in the corner were piled with good things to eat. The pastor and his wife, the deacons and their wives, the trustees and their wives formed a line across the north end of the parlor, ready to meet their guests. To the regret of all, the health of Mrs. William M. Taylor would not allow her to be

present, and one of her daughters, Mrs. Maitland, with her husband, took her place. For three hours the guests came and went incessantly. Three hospitality committees had been appointed; the first a committee of twelve young women, the second of twelve young men, the third of twelve young married couples, the idea being to bring to the front the younger life of the church, that the guests might see that the Tabernacle has not only a past but a future. Also in addition to these three committees there was a corps of twelve ushers. For all these there was a busy evening. Every square foot of space was occupied, but the crowd was not too great for comfort.

After nearly two hours of conversation, the chairman of the committee, Dr. Fisher, called on Dr. W. J. Peck, for many years the pastor of an independent church in Corona but still a member of the church, to speak for non-resident members. After him the chairman called upon Mr. Charles Stewart Smith and Mr. James Talcott to speak a few words on behalf of former members of the church. These speeches were followed with the closest interest. Dr. Frank E. Ramsdell, the new pastor of the Pilgrim Church in Harlem, was then introduced to give the greeting from Congregational churches in Manhattan and the Bronx. The last speaker of the evening was Dr. T. B. McLeod, pastor of Clinton Avenue Church in Brooklyn, who brought warm greetings from sister churches across the East River. There were many churches represented, and after living an evening in an atmosphere so warm and bracing it was easy to believe that Congregational fellowship is indeed a vital and substantial reality.

Sunday was the great day of the feast. The programme embraced a sermon in the morning, by the pastor, in the afternoon a Sunday-school celebration with interesting features, in the evening a Christian Endeavor meeting with historic papers, and at eight o'clock a Fellowship Meeting with addresses by five distinguished clergymen representing as many branches of the Christian Church. Sunday arrived bright and cold.

The auditorium was a picture worth seeing. A member of

the church, wishing nothing to be left undone to make the celebration complete, had sent to the decorating committee a check so generous that they were able to provide the most artistic adornment. All around the church the flags extended, and what a dream of beauty the old organ was! Its sober pipes had blossomed out in flags even to the roof. Through the civil war it was the custom to drape the organ with flags, and so every flag on that morning called back to many minds the days when Dr. J. P. Thompson thundered against slavery and rallied the fainting city to new loyalty to the Union.

On an occasion so august it was felt that every ministerial officer of our great national missionary societies, residing in New York or vicinity, ought to participate in the services. They were accordingly invited and accepted the invitation.

The hymns were those sung forty-one years before at the dedication of the church. The words of the anthem were written for the occasion by the pastor, and the music by the organist of the church, Mr. Hawley. The sermon by the pastor was not so long as that of Professor Edwards A. Park at the dedication of the church in 1859, which was two hours in length. The pastor gave an extended history covering sixty years, and did it in sixty-three minutes.

The Bible School celebration at 3.30 in the afternoon had for its most striking feature the singing by members of the Bethany school. Under the able leadership of Mr. Hayden the school has become a choral society, and the musical programme furnished by the school at Christmas is one of the great features of the Bethany year. When it became known that the Bethany children were coming, a generous woman of the Tabernacle promptly placed at their disposal a number of Fifth Avenue omnibuses. The programme was carried out as printed.

Notwithstanding the fulness of the afternoon there was a good attendance at Dr. Thomson's Bible class at five o'clock, and at seven the chapel was well filled when the Christian Endeavor celebration was opened by its president, Mr. Ellenwood.

But it may be questioned whether the great meeting of the

day was not the Fellowship Meeting held in the auditorium at eight o'clock. The world is hungry for Christian unity, and every manifestation of it is greeted with enthusiasm and thanksgiving by the large number of Christians who are praying for a better day. For the Tabernacle to have celebrated an anniversary without inviting any of her neighbors would have been an act contrary to the entire trend of her spiritual history. The men who were invited were strong men, finely representative of the branches of the Christian church from which they came. Foremost in the list was Dr. Henry A. Stimson, former pastor of the Tabernacle, and now pastor of the Manhattan Congregational Church on the West Side. He was followed by Dr. Marvin R. Vincent, professor in the Union Theological Seminary, a dear friend of Dr. Taylor, representing the Presbyterian Church. Next came Dr. David H. Greer, rector of St. Bartholomew's Episcopal Church, and the well known Baptist minister Dr. Edward Judson, of the Judson Memorial Church. The last speaker of the evening was Dr. J. M. Buckley, Methodist, editor of the *New York Christian Advocate.*

After the great meetings of Sunday there was rest for a day. On Tuesday morning at 10.30, women of the church came together to listen to five historical papers in which were set forth the labors of the Society for Women's Work. On Tuesday evening the Denominational Meeting was held. In celebrating the history of the local church it was necessary to dwell upon the history of the denomination, and to forecast its career in the century to come. As a recognition of this larger fellowship, six Congregational ministers were asked to take part in the services: Rev. William T. Williams, pastor of the Welsh Church; Rev. William H. Kephart, of the North Congregational Church; Dr. F. B. Makepeace, of the Trinity Congregational Church, and the Rev. H. M. Brown, pastor of the Christ Congregational Church, all of New York. The theme of the evening was Congregationalism, past, present, and future. Dr. Amory H. Bradford, Montclair, spoke on "The Congregationalism of Yesterday." General O. O. Howard,

formerly a member of the Tabernacle, spoke on "The Congregationalism of To-day." Dr. Josiah Strong on "The Congregationalism of To-morrow." The addresses were highly appreciated by all present.

All the meetings thus far outlined were full of inspiration, but the celebration reached its climax Wednesday evening in the Church Dinner. It was an evening never to be forgotten by any one who was present. Twenty tables were set, each accommodating ten persons. There were flowers and music and a bountiful repast, and much delightful conversation, but the feature of the occasion was the after-dinner speaking. It was all by members of the Tabernacle, all of them laymen. The celebration began with the reminiscences of laymen, and it was fitly closed by the prophecies of laymen. The speakers were ten in number. There were only two toasts to which they were asked to speak: "The Tabernacle of the Past" and "The Tabernacle of the Future." The first subject was assigned to two trustees and three deacons: Messrs. Bliss, Washburn, Hubbard, Warner, and Houghton. The prophets were Messrs. Gaylord, Hayden, Simpson, Bates, and Hamlin. It would be impossible to say which were more inspiring, the historians, or the prophets who alternated with them. Even the historians became at times prophetic, and the prophets saw such visions and dreamed such dreams that it was impossible for any one to doubt that the future will be in every way as rich and glorious as the past. It was almost midnight when the voice of the last of the prophets died on the air, and the pastor rose to request that one stanza of "Blest be the tie that binds" be sung. Thrilled with joy and love the church instinctively burst into song.

It was with prayer and benediction by the pastor that the celebration of the sixtieth anniversary of the Broadway Tabernacle was closed.

This narrative would not be complete without a paragraph concerning the Church Exhibit. A church, like an individual, leaves evidences of its activity across the years, and it is inspiring now and then for a church to gather up its achieve-

ments, to see so far as it is possible to see such things, just what it has accomplished. It was proposed, therefore, when first the idea of the celebration was mooted, to gather the photographs of the ministers and officers of the church, the pamphlets and books written and published by members of the church, and that on charts there be presented to the eye not only the men and women whom the church has contributed to religious work, but also the money which it has poured into the coffers of philanthropic and missionary enterprises. All that was planned was carried out. The exhibit was an unqualified success. Paintings and engravings and photographs were brought together in numbers sufficient to cover large areas of the two sides of the parlors. Books and pamphlets and papers were collected sufficient in number to fill several large glass cases. Charts were prepared exhibiting the names of the church's most distinguished workmen in the vineyard of the Lord, and on other charts the whole story of its benevolences was shown in such a way as to catch the eye and thrill the heart. It is needless to say that the exhibit in every department was far from complete. The committee worked with indefatigable industry, but many months of constant labor would have been necessary to ascertain all the facts and gather together all the material which might rightly claim a place in such an exhibition. The lists of workers who are or have been members of this church, though not complete, are suggestive. Here they are:

MINISTERS.

William Adamson, Elijah C. Baldwin, Walter M. Barrows, D.D., Hubbard Beebe, Allen Page Bissell, Joel Blackmer, Charles P. Blanchard, Professor Charles R. Bliss, S. Bourne, Professor Francis Brown, D.D., Amzi Camp, A. Huntington Clapp, D.D., L. Henry Cobb, D.D., Samuel Colcord, William Henry Colton, Julius L. Danner, David D. Davis, John P. De Merritt, Myron Samuel Dudley, Richard C. Dunn, Ephraem Menachem Epstein, David Fitch, Daniel W. Fox, Edward W. Gilman, D.D., Richard Gidman, Joseph F. Gaylord, Franklin

A. Gaylord, Luther Halsey Gulick, Sidney L. Gulick, Charles L. Hall, Joshua B. Hall, R. L. Hall, Chauncey L. Hamlin, Henry R. Harris, Joseph Harris, Robert W. Haskins, L. Smith Hobart, Joseph D. Hull, George Jackson, Edwin Johnson, D.D., John Kershaw, Daniel Lancaster, Philo F. Leaven, William E. Locke, John D. Long, Payson W. Lyman, Benjamin N. Martin, D.D., Alexander S. McLeod, William C. Merritt, Edward C. Merriam, Benjamin F. Millerd, Ray Palmer, D.D., William J. Peck, Absalom Peters, D.D., Edward N. Pomeroy, Theodore S. Pond, Charles H. Pratt, Edward Pratt, Edward A. Rand, Adoniram Judson Rich, Frank Russell, D.D., John A. Seymour, R. Bayard Snowden, John C. Taylor, William H. Teel, Stefano L. Testa, William H. Thomas, James B. Thompson, Thomas G. Thurston, George P. Tindall, Henry B. Underwood, Rufus S. Underwood, Charles Van Norden, James H. Warren, Charles C. Watson, Mosely H. Williams, William Henry Wolcott.

FOREIGN MISSIONARIES.

Dr. Nahabed Abdalian, Dr. Charles L. Bliss, Dr. Burt N. Bridgman, Miss Caroline E. Bush, Mrs. Margaret Chandler, Dr. Luther Halsey Gulick, Rev. Sidney L. Gulick, Deacon Henry C. Hall, Mr. George Lawrence, Rev. William Edwin Locke, Rev. Theodore S. Pond, Rev. Barnabas Root, Dr. Ida Salmon Stapleton, Deacon Matthew Starr, Rev. James B. Thompson.

WORKERS IN CITY AND HOME MISSIONS.

William F. Barnard, Rev. Amzi Camp, Rev. Samuel Colcord, Rev. Ephraem Menachem Epstein; Rev. Charles L. Hall, Mrs. Emma Calhoun Hall, Rev. George Jackson, Rev. Edward Pratt, Rev. John A. Seymour.

OFFICERS OF MISSIONARY SOCIETIES.

Rev. Milton Badger, D.D.,* Secretary of the American Home Missionary Society; Rev. Walter M. Barrows, D.D.,

* Member of the society though not of the church.

Secretary of the American Home Missionary Society; Rev. Charles P. Bush, D.D.,* District Secretary of the American Board; Norman A. Calkins, LL.D., Treasurer of the Congregational Union; Rev. A. H. Clapp, D.D., Secretary of the American Home Missionary Society and Treasurer of the Congregational Home Missionary Society; Rev. L. H. Cobb, D.D., Secretary of the Congregational Church Building Society; Rev. Edward W. Gilman, D.D., Secretary of the American Bible Society; General O. O. Howard, President of the Congregational Home Missionary Society; Miss Delia E. Emerson, Secretary of Woman's Bureau, American Missionary Association; Deacon Henry W. Hubbard, Treasurer of the American Missionary Association; Rev. Ray Palmer, D.D., Secretary of the Congregational Union; Rev. Absalom Peters, D.D., Secretary of the Home Missionary Society; Miss Ellen C. Parsons, Editor for the Presbyterian Women's Boards; Rev. Henry A. Stimson, President of the Congregational Church Building Society; Rev. William M. Taylor, D.D., President of the American Missionary Association and of the Congregational Union; Mr. Langdon S. Ward, Treasurer of the American Board.

EXECUTIVE OFFICERS OF BENEVOLENT BOARDS AND INSTITUTIONS.

Deacon Austin Abbott, Charles Abernethy, Mrs. Charles Abernethy, Rev. Samuel Colcord, Mrs. R. A. Dorman, George S. Edgell, William C. Gilman, Mrs. Hamilton S. Gordon, Mrs. Horace Green, A. S. Hatch, Deacon Samuel Holmes, General O. O. Howard, Mrs. Henry C. Houghton, Caleb C. Knevals, Deacon William C. Lambert, James T. Leavitt, Charles L. Mead, Francis A. Palmer, Thomas Ritter, Mrs. Marshall O. (Caroline D.) Roberts, Deacon William Henry Smith, Miss Lucy M. Spelman, Lucien C. Warner, John H. Washburn, William Ives Washburn.

A synopsis of the benevolences of the church is given be-

* Member of the society, though not of the church.

low. An itemized account of the first thirty years cannot be obtained.

BENEVOLENCES OF THE BROADWAY TABERNACLE CHURCH, 1840–1900.

	American Board.	Home Missions.	American Missionary Association.	Church Building.	Church Extension.
1846–1871	.....	.....	.....	.....	.....
1872–1880	$26,030.12	$18,767.25	$5,994.54	$5,417.52	$2,398.49
1881–1890	33,405.02	67,416.44	18,171.52	10,705.50	10,740.98
1891–1900	43,187.17	50,760.82	22,670.66	10,490.04	14,303.32
Totals	$102,622.31	$136,944.51	$46,836.72	$26,613.06	$27,442.79

	Education.	Bethany.	Deacons' Fund.	Hospitals.	Seamen.
1846–1871	.....	.....	.....	.....	.....
1872–1880	$3,805.44	$35,406.82	$18,955.29	$466.51	$4,627.77
1881–1890	5,495.78	84,588.63	15,697.74	11,496.79	4,548.96
1891–1900	5,808.90	49,512.21	9,121.05	10,077.29	1,406.26
Totals	$15,110.12	$169,507.66	$43,774.08	$22,040.59	$10,582.99

	City Charities.	Miscellaneous.	Totals.		
1846–1871	.....	.....	$350,000.00	Benevolences of the Church,	$1,090,293.61
1872–1880	$10,610.93	$13,307.61	161,487.85		
1881–1890	16,444.01	21,815.06	313,784.32		
1891–1900	5,180.41	26,528.26	265,021.44	Individual Gifts (partial list),	1,008,925.00
Totals	$32,235.35	$61,650.93	$1,090,293.61	Grand total,	$2,099,218.61

THE GIFTS OF A FEW MEN.

Presbyterian Hospital	$2,000
Manhattan Church	2,500
Berea College	3,050
Yale Seminary	3,955
Young Women's Christian Association	4,555
Woman's Hospital	5,000

Home for Aged Ministers' Families	$15,000
Stamford, Conn.	20,000
College in Ohio	25,000
Young Men's Christian Association	35,800
Eddytown, N. Y.	70,000
Western Colleges	100,000
Bedford, N. Y.	100,000
Boys' Club, Fall River, Mass	100,000
Oberlin College	132,065
New York City	150,000
Francis Asbury Palmer Fund	240,000
Total	$1,008,925

In the book exhibit were books and pamphlets by William F. Barnard, Clarence W. Bowen, Rev. L. H. Cobb, Rev. Samuel Colcord, Martin H. Early, Augustus Gaylord, President Daniel Coit Gilman, Sidney H. Gulick, David Hale, Rev. Charles L. Hall, Mrs. Henry Clay Hall, Professor A. D. F. Hamlin, Chester Holcombe, Dr. Henry C. Houghton, General O. O. Howard, Mrs. Holloway, Rev. Charles E. Jefferson, Lewis S. Judd, Miss Ellen C. Parsons, Dr. William H. Porter, Dr. George T. Stevens, Rev. H. A. Stimson, Dr. W. L. Stowell, Rev. William M. Taylor, Rev. Joseph P. Thompson, Dr. William H. Thomson, Miss Hetta L. H. Ward, Miss Susan Hayes Ward, Dr. Lucien C. Warner, John H. Washburn, Mrs. John H. Washburn, William Ives Washburn.

In the picture gallery the faces of the following men were to be seen, some of them in oil, some of them in crayon, some of them in steel engravings, and many of them in photographs—of many of them there were pictures taken in different periods in life:

PASTORS.

Rev. E. W. Andrews, Rev. J. P. Thompson, D.D., Rev. W. M. Taylor, D.D., Rev. H. A. Stimson, D.D., Rev. C. E. Jefferson, D.D.

DEACONS.

Henry Whittlesey, Samuel Holmes, Israel Minor, H. C. Hall, William H. Smith, W. G. Lambert, Dr. William H. Thomson, Austin Abbott, Samuel Pitts, Thomas W. Whittemore, John H. Washburn, H. W. Hubbard, Dr. H. C. Houghton, Charles Whittemore, Augustus Gaylord, Dr. L. C. Warner, Charles L. Mead, R. A. Dorman.

TRUSTEES.

Charles Abernethy, Nathaniel Fisher, Cornelius N. Bliss, M. C. D. Borden, Caleb B. Knevals, Levi M. Bates, Joel E. Fisher, Irving R. Fisher, William Ives Washburn, Charles Stewart Smith.

TREASURER.	CLERK.
William B. Holmes.	E. F. Browning.

MEMBERS OF CHURCH COMMITTEE.

Seth W. Benedict, General O. O. Howard, Rev. A. H. Clapp, D.D., William Allen, David Hale.

SEXTON.

F. S. Boyd.

To project and carry out an extensive and elaborate celebration requires much time and strength and labor, and the jubilee could never have been so successfully carried through had it not been for a host of willing and enthusiastic workers. The church owes a debt of gratitude not only to the members of the various committees, but also to many others, both men and women, who, though not members of a committee, carried out with alacrity and ability the plans which the committee had suggested.

Sixtieth Anniversary Celebration of the

Broadway Tabernacle Church

Rev. Charles E. Jefferson, Pastor

1840 1900

January 16 to January 23

1901

Wednesday Evening

JANUARY 16, 1901

8 O'CLOCK
IN THE CHAPEL

Reminiscences

THE PASTOR PRESIDING

The Old Tabernacle — Deacon Charles Whittemore

Memories of Early Times — Mr. William B. Holmes

The Early Pastors — Deacon Richard A. Dorman

The Old Struggles and Victories — Deacon John H. Washburn

The Old Friends — Deacon William H. Thomson

Friday Evening

JANUARY 18, 1901

8 O'CLOCK
IN THE CHURCH PARLORS

Reception

THE PASTOR AND HIS WIFE,
THE TRUSTEES AND THEIR WIVES, AND
THE DEACONS AND THEIR WIVES
WILL RECEIVE

Music by Orchestra

Remarks

Rev. William J. Peck, for Non-Resident Members

Mr. Charles Stewart Smith, Mr. James Talcott, } for Former Members

Rev. Frank E. Ramsdell, for the Churches in Manhattan

Rev. T. B. McLeod, for the Churches in Brooklyn

Refreshments

Sunday Morning

JANUARY 20, 1901

11 O'CLOCK
IN THE AUDITORIUM

Public Worship

Organ Prelude

Doxology . . . . . Congregation Standing

Invocation . . . . . Rev. C. J. Ryder

Anthem "All Thy works praise Thee, O Lord" *Hawley*

Responsive Reading . . Rev. Washington Choate

Hymn . . . . . Congregation Standing

Scripture . . . . . Rev. C. C. Creegan

Prayer . . . . . Rev. J. B. Clarke

Response . . . . . By the Choir

Offering

Anthem "How Beautiful Upon the Mountains" *Dayas*

Historical Sermon . . . . . By the Pastor

Hymn . . . . . Congregation Standing

Prayer and Benediction . . . Rev. A. F. Beard

Organ Postlude

Sunday Afternoon

JANUARY 20, 1901

3.30 O'CLOCK
IN THE AUDITORIUM

Bible School Celebration

Tabernacle and Bethany Schools Uniting

MR. HARRIS H. HAYDEN, SUPT., PRESIDING

Hymn "When Morning Gilds the Skies"

Scripture Reading . . REV. N. M. PRATT

Hymn "Soldiers of the Cross"

Prayer . . . . . MR. R. A. DORMAN

Hymn "O God Accept Our Hearts this Day"

Historical Paper . . MRS. ANNIE FISHER STREBEIGH

Hymn "Forward! Be Our Watchword"

Paper "Work with the Little People"
MRS. D. S. PILLSBURY

Solo . . . MRS. BESSIE CHITTENDEN RICHARDS

Address . . . . . REV. F. B. RICHARDS

Hymn "Onward, Christian Soldiers"

Introductions and Messages

Hymn "All Hail the Power of Jesus' Name"

Sunday Evening

JANUARY 20, 1901

7 O'CLOCK
IN THE CHURCH PARLORS

P. P. S. C. E. Meeting

MR. J. R. ELLENWOOD, PRES., PRESIDING

Hymn

Devotional Exercises

Greeting by the Pastor REV. CHARLES E. JEFFERSON

"Our Society" from 1893-95
MR. C. L. THORNE
MISS MARIE S. POOLE

Soprano Solo "In Heavenly Love Abiding" *A. Lassen*
MRS. W. J. FINCH

"Our Society" from 1896-97
MR. E. V. BLADEN
MRS. O. FLORENCE

Hymn

"Our Society" from 1898-1901
MR. W. J. FINCH
MR. J. R. ELLENWOOD

The Church and "Our Society"
DEACON H. W. HUBBARD

Prayer . . . . . REV. GEORGE A. GORDON

Mizpah . . . . . All Uniting

Sunday Evening

JANUARY 20, 1901

8 O'CLOCK
IN THE AUDITORIUM

Fellowship Meeting

THE PASTOR PRESIDING

Organ Prelude

Doxology

Invocation . . PROFESSOR WILLIAM ADAMS BROWN

Hymn

Scripture . . . . REV. GEORGE A. GORDON

Prayer . . . . . REV. GEORGE A. GORDON

Anthem "O Lord, Thou Art Great" *Coombs*

Addresses

REV. HENRY A. STIMSON
REV. MARVIN R. VINCENT
REV. DAVID H. GREER
REV. EDWARD JUDSON
REV. J. M. BUCKLEY

Hymn

Prayer and Benediction . . . BY THE PASTOR

Tuesday Morning

JANUARY 22, 1901

10.30 O'CLOCK
IN THE CHURCH PARLORS

Meeting of
The Society for Women's Work

MRS. HAMILTON S. GORDON, PRES., PRESIDING

The Home Missionary Society
MRS. WILLIAM S. SEAMANS

The Foreign Missionary Society
MISS ELIZABETH R. FISHER

The Helping Hand . . MRS. HAMILTON S. GORDON

The Sewing School . . . MISS MARY S. JANES

The Kindergarten . . . MRS. THOMAS A. FAIR

Letter from Miss Bush
READ BY MRS. EDWARD W. PEET

Tuesday Evening

JANUARY 22, 1901

8 O'CLOCK
IN THE AUDITORIUM

Denominational Meeting

THE PASTOR PRESIDING

Organ Prelude

Doxology

Invocation . . . . Rev. George A. Gordon

Hymn

Scripture . . . . Rev. William H. Kephart

Prayer . . . . . Rev. George A. Gordon

Anthem

Address "The Congregationalism of Yesterday"
Rev. Amory H. Bradford

Address "The Congregationalism of To-day"
General O. O. Howard

Address "The Congregationalism of To-morrow"
Rev. Josiah Strong

Hymn

Prayer and Benediction . . Rev. Henry M. Brown

Wednesday Evening

JANUARY 23, 1901

RECEPTION AT 6 O'CLOCK, DINNER SERVED AT 6.30 O'CLOCK
IN THE CHURCH PARLORS

Church Banquet

THE PASTOR PRESIDING

After-Dinner Speeches

The Tabernacle of the Past

HON. CORNELIUS N. BLISS
MR. HENRY W. HUBBARD
DR. LUCIEN C. WARNER
DR. HENRY C. HOUGHTON
MR. WILLIAM IVES WASHBURN

The Tabernacle of the Future

MR. IRVING C. GAYLORD
MR. HARRIS H. HAYDEN
MR. THOMAS S. HOPE SIMPSON
COL. WILLIAM G. BATES
PROF. A. D. F. HAMLIN

NOTE:—Owing to the limited accommodations of the Church Parlors only present members of the Tabernacle can be admitted to the banquet.

Church Exhibit

On Monday and Tuesday

JANUARY 21ST AND 22D

FROM 10 A.M. TO 10 P.M.

THERE will be in the Church Parlors an Exhibit of historical charts, showing the benevolences of the Tabernacle, books written and published by members of the Church, and also photographs, engravings and paintings of the Pastors and Trustees and Deacons who have served the Church within the last sixty years. To this exhibit the general public is cordially invited.

Committees

General Committee

PASTOR, CHAIRMAN

Cornelius N. Bliss
Irving R. Fisher
William Ives Washburn
Dr. Lucien C. Warner
Dr. William H. Thomson
George L. Leonard
Mrs. Hamilton S. Gordon
Mrs. E. W. Peet
Miss Ellen C. Parsons

Church History

George L. Leonard
Miss Ellen C. Parsons
William J. Whittemore
Charles E. Whittemore

Church Exhibit

George L. Leonard
Mrs. Hamilton S. Gordon
Mrs. E. W. Peet
Miss Ellen C. Parsons

Bible School Celebration

Miss Ellen C. Parsons
Harris H. Hayden
William H. Rath

Finance

Hamilton S. Gordon
Dr. Lucien C. Warner
Nathaniel C. Fisher

Invitations

Dr. William L. Stowell

Music

Harris H. Hayden
Miss Lizzie P. Bliss

Decoration

Miss Annie C. Benedict
Mrs. R. C. Cook
Mrs. Robert L. Maitland
Miss Lucy M. Spelman

Reception

Dr. Edward D. Fisher
Dr. A. L. Northrop
Robert L. Maitland
Dr. Frank B. Carpenter
Miss Isobel M. Taylor
Martin H. Early
Mr. and Mrs. W. R. Wheeler

Banquet

Dr. E. W. Peet
Rev. Samuel Colcord
Manley A. Raymond
Mrs. R. A. Dorman
Mrs. William H. Thomson
Mrs. Anna C. Mellick

Carriages

Dr. Charles E. Bruce
George B. Bates

Press

Thomas A. Fair

Printing

W. R. Fearn

Ushers

Charles E. Whittemore

It is a great responsibility for a church of Jesus Christ to have had the privilege of the ministry of two such men as Joseph P. Thompson and William M. Taylor. Will the life of this church and congregation be such as privileges like these demand?

T. S. H.

Appendix

A

A Plan of Union Between Presbyterians and Congregationalists in the New Settlements, Adopted in 1801.

The report of the Committee appointed to consider and digest a plan of government for the churches in the new settlements was taken up and considered; and, after mature deliberation on the same, approved as follows:

Regulations adopted by the General Assembly of the Presbyterian Church in America and by the General Association of the State of Connecticut (provided said Association agree to them) with a view to prevent alienation and promote union and harmony in those new settlements which are composed of inhabitants from these bodies.

First.—It is strictly enjoined on all their missionaries to the new settlements to endeavor, by all proper means, to promote mutual forbearance and accommodation between those inhabitants of the new settlements who hold the Presbyterian and those who hold the Congregational form of church government.

Second.—If in the new settlements any church of the Congregational order shall settle a minister of the Presbyterian order, that church may, if they choose, still conduct their discipline according to Congregational principles, settling their difficulties among themselves, or by a council mutually agreed upon for that purpose. But if any difficulty shall exist between the minister and the church, or any member of it, it shall be referred to the Presbytery to which the minister shall belong, provided both parties agree to it: if not, to a council consisting of an equal number of Presbyterians and Congregationalists agreed upon by both parties.

Third.—If a Presbyterian church shall settle a minister of Congregational principles, that church may still conduct their discipline according to Presbyterian principles, excepting that if a difficulty arise between him and his church, or any member of it, the cause shall be tried by the Association to which the said minister shall belong, provided both parties

agree to it; otherwise by a council, one-half Congregationalists, and the other half Presbyterians, mutually agreed upon by the parties.

Fourth.—If any congregation consist partly of those who hold the Congregational form of discipline, and partly of those who hold the Presbyterian form, we recommend to both parties that this be no obstruction to their uniting in one church and settling a minister, and that in this case the church choose a standing Committee from the communicants of said church, whose business it shall be to call to account every member of the church who shall conduct himself inconsistently with the laws of Christianity, and to give judgment on such conduct, and if the person condemned by their judgment be a Presbyterian he shall have liberty to appeal to the Presbytery, if a Congregationalist he shall have liberty to appeal to the body of the male communicants of the church; in the former case the determination of the Presbytery shall be final, unless the church consent to a further appeal to the Synod, or to the General Assembly, and, in the latter case, if the party condemned shall wish for a trial by a mutual council, the cause shall be referred to such Council. And, provided the said standing Committee of any church shall depute one of themselves to attend the Presbytery, he may have the same right to sit and act in the Presbytery as a ruling elder of the Presbyterian Church.—From the Assembly's Digest.

B

Broadway Tabernacle Church.—Principles and Rules Adopted March 13, 1836.

We whose names are hereto subscribed agree to form ourselves into the Sixth Free Church by the name of the Broadway Tabernacle, and to adopt, in the government and discipline of the same, the following principles:

1. We hold that the Lord Jesus Christ is supreme head and lawgiver of the Church.

2. That the Bible is the supreme and only binding code of laws for the government of the Church, and that in all matters of government and discipline the Church is bound to follow gospel rules.

3. That each congregation of Christians, meeting in one place and united by a solemn covenant, is a complete Church, having no superior but the Lord Jesus Christ, subject to no authority but his, and from him deriving the right to choose its own pastor and church officers and to discipline its own members.

4. That between churches so constituted, as also between all ministers, there is a perfect equality; but that mutual friendship and communion should subsist between them, leading them to seek each other's counsel and advice or rebuke, whenever needed.

5. That such church, being made by the Lord Jesus Christ the sole depository of all ecclesiastical power, ecclesiastical bodies, distinct from the church, by whatever name they may be called, are only *advisory,* and have no right to reverse or annul the decisions of a particular church.

6. That the ministry is of divine origin, intended for the sanctification of believers, for the conversion of sinners, and the reproof of the wicked, and to continue to the end of the world.

7. That deacons were appointed in the primitive church for the assistance of the ministry and the care of the temporal concerns of the church.

8. That every individual church should be supplied with pastors and deacons according to the pattern of the primitive church.

9. That the choice of pastors and deacons should be made by the whole church, and that they should be set apart to the office by prayer and the laying on of hands.

10. That the admission of members to the communion should be the act of the church at large, and that the Lord Jesus Christ has laid upon the church the duty of watching over its own members and of administering discipline as an important exercise of Christian graces and a means of sanctification.

11. That in all cases of offence, either against individual members or the church at large, discipline should proceed upon the rule laid down in the 18th chapter of Matthew, verses 16–18.

Rules.

In conformity to these principles we adopt the following rules for the government and discipline of this church:

1. All elections shall be made by the major vote of members of the church in good and regular standing.

2. The pastoral relation between this church and its minister shall be constituted and dissolved in the mode usually adopted in Congregational churches.

3. The number of deacons determined by church to be chosen annually, public notice given two weeks previously. Vacancies to be filled by public meeting, one week's notice.

4. The minister and deacons shall together constitute a session. Deacons counsel as to spiritual interests, attend and sustain meetings of enquiry, instruction, conference, prayer; visit sick and attend to all temporalities of the church. They appoint treasurer and clerk from their own body. Treasurer keep account of receipts and disbursements and report monthly to session, quarterly to church. Clerk keep a record of all meetings of the session and church, and to give and sign the certificates of church membership and dismissions.

5. Pastor preside in meetings of church and session, and have casting vote.

6. Examination of all candidates for admission to church in open

meeting, and unanimous vote of members present, male and female, requisite for admission of any member.

7. No member admitted without oral or written relation of religious experience.

8. Candidates propounded one week previous to admission.

9. In cases of discipline the church may refer the duty of collecting evidence and preparing case to the session. The decision of majority of members, male and female, final. Counsel of other churches may be sought, but the power of censure rests in the church.

10. Pastor may convene, by public notice, session or church. If a majority of church or session desire a meeting, it shall be duty of pastor or, in his absence, of session to call such a meeting.

11. All meetings open and close with prayer.

12. Annual meeting, first Monday in June.

The Evangelist, March 19, 1836.

C

Articles of Christian Faith and Church Government Adopted by the Members of the Broadway Tabernacle Church.

We, the subscribers, having agreed to unite in the establishment of a new Congregational Church in New York, by the name of *The Broadway Tabernacle Church,* think it proper to make a declaration of that Faith which is the bond of our ecclesiastical union, and which we shall expect to find in all those who shall hereafter participate in our religious privileges and communion.

First.—We believe that the Scriptures of the Old and New Testament are the word of God, and the only perfect rule of Christian faith and practice.

Second.—We profess our decided attachment to that system of the Christian religion which is distinguishingly denominated *Evangelical;* more particularly to those doctrines which, in a proper sense, are styled the Doctrines of Grace, viz.: "That there is one, and but one, living and true God, subsisting in three persons, the Father, the Son, and the Holy Ghost; and that these Three are one God, the same in substance, equal in power and glory; that God from all eternity, according to the counsel of His own will, and for His own glory, foreordained whatsoever comes to pass; that God, in His most holy, wise, and powerful providence, preserves and governs all His creatures and all their actions; that by the Fall all mankind lost communion with God, are under His wrath and curse and liable to all the miseries of this life, to death itself, and to the pains of hell forever; that God out of His mere good pleasure, from all eternity elected some to everlasting life, entered into

a covenant of grace, to deliver them from a state of sin and misery, and introduce them into a state of salvation by a Redeemer; that this Redeemer is the LORD JESUS CHRIST, the eternal Son of God, who became man, and continues to be God and man in two distinct natures and one person forever; that the effectual calling of sinners is the work of God's Spirit; that their justification is only for the sake of Christ's righteousness by faith." And we hereby covenant and engage, as fellow Christians of one faith, and partakers of the same hope and joy, to give up ourselves unto the Lord, for the observance of the ordinances of Christ together in the same society, and to unite together in one body for the public worship of God and the mutual edification one of another in the fellowship of the Lord Jesus; exhorting, reproving, comforting, and watching over each other, for mutual edification; looking for that blessed hope and the glorious appearing of the great God, even our Saviour, Jesus Christ, who gave himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people zealous of good works.

FORM OF ADMISSION TO THE CHURCH.

You have presented yourselves in this public manner before God to dedicate yourselves to His service and to incorporate yourselves with His visible people. You are about to profess supreme love to Him, sincere contrition for all your sins, and faith unfeigned in the LORD JESUS CHRIST; to enter into a solemn covenant to receive the FATHER, SON, and HOLY GHOST as they are offered in the Gospel, and to walk in all the commandments and ordinances of the Lord blameless. We trust you have well considered the nature of these professions and engagements. The transaction is solemn, and will be attended with eternal consequences. God and holy angels are witnesses. Your vows will be recorded in heaven, to be exhibited on your trial at the Last Day. Yet be not overwhelmed. In the name of CHRIST you may come boldly to the God of Grace, and provided only you have sincere desires to be His, may venture thus unalterably to commit yourselves, and trust in Him for strength to perform your vows.

Attend now to the

COVENANT.

In the presence of God, His holy angels, and this assembly, you do now solemnly dedicate yourselves to GOD the FATHER, as your chief good; to the SON OF GOD, as your Mediator and Head, humbly relying on Him as your Prophet, Priest, and King; and to the HOLY SPIRIT, as your Sanctifier, Comforter, and Guide. To this one God, FATHER, SON, and HOLY GHOST, you do heartily give up yourselves in an everlasting covenant to love and obey Him. Having subscribed the *Articles of Faith* and Government adopted by this Church, you promise to walk with us in conformity to them, in submission to all the orders of the

Gospel, and in attendance on all its ordinances, and that, by the aid of the Divine Spirit, you will adorn your profession by a holy and blameless life.

This you severally profess and engage.

In consequence of these professions and promises, we affectionately receive you as members of this Church, and in the name of Christ declare you entitled to all its visible privileges. We welcome you to this fellowship with us in the blessings of the Gospel, and on our part engage to watch over you, and seek your edification, as long as you shall continue among us. Should you have occasion to remove, it will be your duty to seek and ours to grant a recommendation to another Church; for hereafter you can never withdraw from the watch and communion of the saints without a breach of covenant.

And now, beloved in the Lord, let it be impressed on your minds that you have entered into solemn circumstances from which you can never escape. Wherever you go, these vows will be upon you. They will follow you to the bar of God, and in whatever world you may be fixed will abide upon you to eternity. You can never again be as you have been. You have unalterably committed yourselves, and henceforth you *must* be the servants of God. Hereafter the eyes of the world will be upon you; and as you demean yourselves, so religion will be honored or disgraced. If you walk worthy of your profession, you will be a credit and a comfort to us; but if it be otherwise, you will be to us a grief of heart and a vexation. And if there is a wo pronounced on him who offends *one* of Christ's little ones, wo, *wo* to the person who offends *a whole Church!* "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." May the Lord guide and preserve you till death, and at last receive you and us to that blessed world where our love and joy shall be forever perfect. Amen.

For the Well Ordering of our Affairs, we Adopt the Following Declarations and Permanent Rules.

1. The design of a Christian Church we understand to be the enjoyment of Christian ordinances and the maintenance of the worship of God.

2. The permanent Officers of the Church shall be a Pastor and Deacons, who shall exercise their respective offices as directed in the Scriptures.

3. The Officers for the year shall be a Clerk, who shall also be Treasurer, and five brethren, who shall co-operate with the Pastor and Deacons in the more especial oversight of the interests of the Church. This united Committee shall especially provide for the supply of the pulpit in cases of emergency; they shall confer with persons who offer themselves for admission to the Church, enquiring into their character and circumstances, and the reason they have for the hope that is

in them, and report to the Church the cases of all whom they may deem suitable candidates for admission.

4. Officers permanent, and for the year, shall be elected by ballot and without any public nomination, unless the Church shall appoint a Committee for that purpose.

5. The Church will meet for prayer and conference every Monday evening. The Sacrament of the Supper will be administered on the first Sabbaths of January, March, May, July, September, and November, and the Monday evening meetings next preceding these Sabbaths shall be business meetings, at which any matter relating to the interests of the Church may be introduced, and the Monday evening preceding the first Sabbath in March shall be the annual meeting, at which the Committee shall make a report of their proceedings, and new elections shall be made.

6. Candidates for admission shall be reported to the Church at least two weeks and propounded to the congregation at least one week before the business meeting at which their cases are to be acted on by the Church. They shall become members by election and signing the articles of faith and covenant, and, those who have not done so before, by making a public profession.

7. All questions shall be determined by the votes of the male members, of lawful age, present on the occasion.

8. The Confession of faith, Covenant, Form of admission, or Standing Rules may not be altered, except by a vote of two-thirds at an annual meeting, such alteration having been proposed in writing at a previous business meeting.

D

Preamble and Resolutions Concerning Charities, Adopted November, 1841.

Whereas, The design of a Christian Church, as stated in the first declaration of this Church, is the enjoyment of Christian ordinances and the maintenance of the worship of God; and whereas, a Congregational Church possesses no power to compel a member to engage in any particular department of Christian labor; and whereas there are now societies to which Christians may unite themselves for the furtherance of all works of Christian benevolence if they believe that their usefulness will be thereby promoted; and whereas we have in this Church members who are connected with almost all the great religious charitable societies, who may see to the interests of these societies; and whereas there is a great diversity of opinion among us in reference to the various charitable movements of the day, but great harmony in regard to the peculiar and special design of the Church, which harmony

might be interrupted, as it has been in other churches, by any effort to co-operate in our *organized capacity* with other societies. Therefore,

Resolved, That we deem it expedient in our action *as a Church* to confine ourselves to that design set forth in the following declarations, viz., The design of a Christian Church we understand to be the enjoyment of Christian ordinances and the maintenance of the worship of God.

Resolved, That the pastor be and he is hereby requested to bring before the congregation the claims of such objects of Christian Charity as may seem to him best, either himself or by the employment of other persons.

E

Articles of Faith, and Covenant, Adopted February 24, 1846; Also Standing Rules.

The Broadway Tabernacle Church deeming it expedient to revise the "Articles of Faith" and "Covenant" adopted at the organization of said Church, and such revision being now complete, we, the members of said Church, do hereby adopt the following as the bond of ecclesiastical union, expecting to find the same faith in all who shall hereafter unite with us, viz.:

Articles of Faith.

We believe that the Scriptures of the Old and New Testaments are the Word of God, and the only infallible rule of faith and practice.

And, in accordance with the teachings of Scripture,

We believe in One God, subsisting in three persons—the Father, the Son, and the Holy Ghost; eternal, unchangeable, and omnipresent; infinite in power, wisdom, and holiness; the Creator and Preserver of all things; whose purposes and providence extend to all events; and who exercises a righteous moral government over all his intelligent creatures:

We believe that man was originally holy; that our first parents disobeyed the command of God; and that, in consequence of their apostacy, all their descendants do also transgress his Law, and come under its just condemnation:

We believe that God has provided a way of salvation for all mankind; that the Lord Jesus Christ, the Son of God, having taken upon himself our nature, has, by his voluntary sufferings and death, made an atonement for sin; and that everyone who, with repentance for sin, believes in Christ, will be pardoned, justified, and saved through that faith alone:

We believe that while salvation is thus freely offered to all men, none

do truly repent and believe in Christ, but those who, according to the sovereign grace and eternal purpose of God, are renewed and sanctified by his Holy Spirit in obeying the Gospel; and that none who are thus renewed and chosen to eternal life will be permitted so to fall away as finally to perish:

We believe that there will be a resurrection of all the dead; and that God will hereafter judge all men and award to them eternal happiness or eternal misery.

COVENANT.

We covenant and engage as fellow Christians of one faith, and partakers of the same hope and joy, to give up ourselves unto the Lord for the observance of the ordinances of Christ together in the same society; and to unite together in one body for the public worship of God and the mutual edification one of another in the fellowship of the Lord Jesus; exhorting, reproving, comforting, and watching over each other for mutual edification; looking for that blessed hope and the glorious appearing of the great God, even our Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works.

Thus, also, we the subscribers, members of said Church at the time of the adoption of the foregoing, but who have never before subscribed its Articles and Covenant; and we the subscribers who have been elected as members of said Church since the adoption of these revised Articles and Covenant, do each of us solemnly declare our belief, and consent to the same, promising to walk in conformity thereto and to the government of said Church.

STANDING RULES.

I. A Christian Church we understand properly to be, and we accordingly declare this Church to be, an association of professed believers in Christ for mutual watchfulness, for the enjoyment of Christian ordinances, and the maintenance of the worship of God.

II. The permanent officers of this Church shall be a Pastor and Deacons. The officers for the year shall be a Clerk and five brethren who, with the Pastor and Deacons, shall constitute a committee for the general oversight of the interests of the Church. This committee shall especially provide for the supply of the pulpit in cases of emergency, they shall confer with persons who offer themselves for admission, and report to the Church the cases of all whom they deem suitable candidates. They may also transfer a prayer meeting to another evening of the same week.

III. Officers, permanent and for the year, shall be elected by ballot, and without any public nomination, unless the Church shall appoint a committee for that purpose.

IV. The Church will meet for prayer and conference on Tuesday evening of each week; except that the first Monday evening of each month shall be substituted for Tuesday evening on the weeks of its occurrence. The Sacrament of the Supper will be administered on the first Sabbath of January, March, May, July, September, and November; and the prayer meetings next preceding these Sabbaths shall be also business meetings, at which any matter relating to the interests of the Church may be introduced; and the meeting preceding the first Sabbath in March shall be the annual meeting, at which the Committee shall make a report of their proceedings, and new elections shall be made. The Clerk shall call special meetings for business by causing a notice to be read from the pulpit on the Sabbath, upon the requisition of any ten brethren, presented to him in writing.

V. Members will be admitted upon regular business meetings only. Candidates shall be reported to the Church at least two weeks, and propounded to the congregation at least one week, before the business meeting at which their cases are to be acted on. They shall become members by election, and signing the articles of faith and covenant, and (those who have not done so before) by making a public profession.

VI. It is expected that members on removing will ask for letters of dismission and recommendation. Requests for such letters may be announced at the weekly prayer meeting or lecture; and if, at the end of one week, no objection has been made to the Clerk, he shall issue the customary certificate.

VII. All questions shall be determined by a majority of the male members present on the occasion; except that the articles of faith, covenant, form of admission, or standing rules may not be altered but by a vote of two-thirds at an annual meeting, such alteration having been proposed in writing at a previous business meeting.

F

Extract from the Resolutions Adopted by the Church May 13, 1851, and April 26, 1853.

"The names of members who have been absent for one year, of whose residence or spiritual condition the Church cannot, after proper effort, obtain information, shall be entered upon a separate list to be kept by the Clerk, and to be called the 'Absentee List.'

"The names upon this list shall be publicly read three times during the year, at each alternate Preparatory Lecture, and the list shall be reviewed at the Annual Meeting of the Church, or at such other time as the Church shall designate.

"At the end of ONE YEAR from the time the name of any member is

placed upon this list, if the Church has been unable to obtain information of that member, it shall become the duty of the Church to withdraw its watch and care over such member, thus excluding him or her from its fellowship for neglect of ordinance or breach of covenant, until such time as he or she may appear before the Church and give satisfactory reasons for his or her absence and delinquency."

G

Conditions of Membership in the Broadway Tabernacle Society, Adopted March 2, 1855.

First.—*Resolved,* That payment of pew-rent, or pew-tax, or regular contributions to the boxes upon the Sabbath, shall be considered the usual and customary mode of contributing to the support of this Society.

Second.—*Resolved,* That any person intending to contribute to the support of this Society through the contribution boxes upon the Sabbath, as specified in the first resolution, and for the purpose of qualifying himself to vote at any election held in this Society, shall, in order to be judged a regular contributor, make, from time to time when in attendance on Divine Worship in this Society, such contribution as shall in the aggregate each year meet the approval of his own judgment, but every such contribution should be accompanied with the name of the contributor, and must, if doubted, be acknowledged by a certificate of the Clerk of the Society and an entry on his register; or it must, if doubted, be proven at the time of election by evidence equally satisfactory to the judges or inspectors of such election; and without such certificate of the Clerk, or evidence equally satisfactory to the judges or inspectors of election, no person shall be deemed as having contributed to the support of this Society by gifts received in contribution boxes.

Third.—*Resolved,* That any person desiring to become a member of this Society, by reason of his contributions to the boxes, shall notify the Clerk of the Board of Trustees, in writing, of such intention, stating his name and residence, and if the Trustees shall, within four weeks from such notice to the Clerk, decline to receive such applicant, then his contribution shall cease its aforesaid effect, and notice shall be given him by the Clerk personally or left at the place of residence so specified. And all applications so rejected shall be laid before the Society at its first meeting thereafter, and if a majority of the members then present shall vote to confirm the action of the Trustees, then such rejection shall be confirmed.

Fourth.—*Resolved,* That the usages and customs of the Society in the matter of such contributions be established and ordained according to the above resolutions, and not otherwise.

Fifth.—*Resolved,* That the Secretary of the Board of Trustees be required to keep a register of the members of this Society, according to the statute, and that a copy of said register be left in the office of the Sexton for the inspection of members.

Sixth.—*Resolved,* That every male of lawful age shall be entitled to vote who shall have been a stated attendant on Divine Worship in this congregation for at least one year previous to the election, and who shall have contributed to the support of this Society, according to the usages and customs thereof as established and ordained by the aforesaid resolutions, and not otherwise.

Seventh.—*Resolved,* That in connection with the regular legal notice of the Annual Meeting of the Society, the aforesaid resolutions, or a statement containing the substance thereof, be read, and that all persons who desire to become members of the Society be requested to signify their intention to the Clerk prior to the Annual Meeting.

Eighth.—*Resolved,* That the Clerk of this Society shall be present at its elections, in order by his register to test the qualifications of electors if questioned.

Ninth.—*Resolved,* That two Deacons (or if there be none present, then two members of the Society, to be nominated by a majority of the members present) must preside at the elections.

Tenth.—*Resolved,* That the Inspectors of Election, as prescribed by statute, shall preside in front of the audience with a box for the reception of ballots, and as each ballot is offered the name of the individual offering such ballot shall be called aloud, and if in the judgment of the Inspectors he is a duly qualified member his ballot shall be received.

Eleventh.—*Resolved,* That no person shall be allowed to vote, by ballot or otherwise, at any meeting of the Society who does not possess the statute qualifications, and who has not contributed to the support of this Society in the manner and form ordained by the foregoing resolutions.

H

Among Joseph P. Thompson's published works are the following:

Abraham Lincoln: His Life and Its Lessons. Pp. 38. New York: 1865.

Address on the Life and Character of Mrs. Sarah Abbott Bridgman. Pp. 11. New York: 1871.

America as Seen from Europe: A Look Homeward Across the Sea: Thanksgiving Address. Pp. 27. Bremen: 1874.

American Comments on European Questions, International and Religious. 8vo. Boston: 1884. —1884

The Believer's Refuge. 1857.

Broadway Tabernacle Church: Its History and Work, with the Documents Relating to the Resignation of its Pastor. Pp. 51. New York: 1871.

Bryant Gray. 1863.

Christ, the Church, and the Creed: Letter to Professor Dr. A. Weber. Pp. 7. Berlin: 1877.

The Christian Graces: A Series of Lectures on 2 Peter i. 5–12. 16mo. New York: 1859.

Christianity and Emancipation. Pp. 86. New York: 1863.

Church and State in the United States, with an Appendix on the German Population. 16mo. Boston: 1873.

The College as a Religious Institution: Address before the Western College Society. Pp. 34. New York: 1859.

Commemorative Discourse at a Memorial Service for 300,000 Union Soldiers. Pp. 28. New York: 1866.

The Congregational Polity and a Biblical Theology: Discourse before the Congregational Board of Publication. Pp. 26. Boston: 1860.

Contest with Ultramontanism in Germany. Pp. 36. London: 1874.

Duties of the Christian Citizen. Pp. 24. New York: 1848.

The Early Witnesses; or, Piety and Preaching of the Middle Ages. 24mo. New York: 1857.

Egypt, Past and Present. 1866.

The Egyptian Doctrine of a Future State. Pp. 43.

"Egyptology."—Smith's Bible Dictionary.

An Essay toward Principles of International Law to Govern the Intercourse of Christian with Non-Christian Peoples. Pp. 20. Berlin: 1876.

The Faithful Preacher: Discourse Commemorative of the Late Dirck C. Lansing, D.D. Pp. 54. New York: 1857.

Final Cause: A Critique of the Failure of Paley and the Fallacy of Hume. Pp. 22. London, n.d.

The Fugitive Slave Law Tried by the Old and New Testament. Pp. 35. New York: 1850.

Habitual Thankfulness: Discourse. Pp. 23. New Haven: 1840.

Hints to Employers. 1847, 1851.

The Holy Comforter. 1866.

Home Worship.

How to Build a Nation: Discourse.

Implements of the Stone Age in a Primitive Demarcation Between Man and Other Animals. Pp. 9. 1877.

The Inalienable Possession. Pp. 48. New York: 1856.

The Last Sabbath in the Broadway Tabernacle: Historical Discourse. Pp. 51. New York: 1857.

Lectures to Young Men. (Second edition of "Young Men Admonished.")

Lewdness and Murder: Discourse Suggested by the Late Murder. Pp. 24. New Haven: 1845.

Love and Penalty; or, Eternal Punishment Consistent with the Fatherhood of God. 16mo. New York: 1860.

Life of Christ for the Young. 1875.

Man in Genesis, and in Geology; or, The Biblical Account of Man's Creation Tested by Scientific Theories of his Origin and Antiquity. 12mo. New York: 1870.

Manning and Germany. Pp. 8. Glasgow: 1874.

Man's Completeness in Christ: Sermon at the Installation of Rev. William B. Clarke. Pp. 40. New Haven: 1863.

Memoir of David Hale. 8vo. New York: 1850.

Memoir of David Tappan Stoddard. 12mo. Boston: A. T. S.

Memoir of the Late Timothy Dwight. 16mo. New Haven: 1844.

The Moral Unity of the Human Race: Sermon at the Ordination of Luther Halsey Gulick, M.D. Pp. 71. New York: 1851.

Paganized Ecclesiasticism, the Chief Antagonist of the Modern Missionary: Address before the Society of Inquiry, Andover. Pp. 32. 1854.

La Paix Considérée Comme Berceau de la Chevalerie. Pp. 29. Genève: 1874.

Paparchy and Nationality. Pp. 42. 1875.

Peace Through Victory: Thanksgiving Sermon. Pp. 46. New York: 1864.

The Permanence of Christianity, in the Intention of its Founder: Sermon before the Foreign Missionary Society of New York and Brooklyn. Pp. 57. New York: 1865.

Photographic Views of Egypt, Past and Present. 12mo. Glasgow: 1854.

The President's Fast: Discourse upon our National Crimes and Follies. Pp. 26. New York: 1861.

Revolution against Free Government not a Right, but a Crime: Address before the Union League Club. Pp. 46. New York: 1864.

The Right and Necessity of Inflicting the Punishment of Death for Murder: Sermons. Pp. 54. New Haven: 1842.

The Sergeant's Memorial. 1863.

The same, abridged.

Sermon at Dedication of Broadway Tabernacle. Pp. 26. New York: 1859.

Shall England Side with Russia?—Letter to the Committee of Peace Society. Pp. 4. Boston: 1876.

Statement to the Evangelical Alliance in Behalf of the A. B. C. F. M. Pp. 4. Berlin: 1879.

Stray Meditations. 1852.

Teachings of the New Testament on Slavery. Pp. 52. New York: 1856.

Test-hour of Popular Liberty and Republican Government. Pp. 30. New Haven: 1862.

Theatrical Amusements: Discourse on the Character and Influence of the Theatre. Pp. 40. New York: 1847.

The Theocratic Principle; or, Religion the Bond of the Republic: Sermon in Behalf of the American Home Missionary Society. Pp. 27. New York: 1868.

The Theology of Christ from His Own Words. 12mo. New York: 1872.

The United States as a Nation: Lectures on the Centennial of American Independence. 12mo. Boston: 1877.

The Uses of Affliction to the Ministers of Christ: Sermon. Pp. 16. New York: 1847.

Vice Progressive: Sermon to Young Men. Pp. 24. New York: 1846.

The Word of Life the Law of Missions: Sermon before the A. B. C. F. M. Pp. 31. Boston: 1867.

The Workman: His False Friends and his True Friends.

Young Men Admonished. (First edition of "Lectures to Young Men.") 1846.

Contributions to the *New Englander, North American Review, Bibliotheca Sacra, Journal of the American Geological and Statistical Society, Kitto's Cyclopedia of Biblical Literature.*

I

Some Appreciations of Joseph P. Thompson.

Extract from Resolutions adopted by the New York and Brooklyn Association in Conference with the Bedford Congregational Church, November 1, 1871, on motion of Rev. William I. Budington:

"*Resolved,* That this Association acknowledges with grateful recognition his long continued and valuable services in the support and vindication of our Congregational Christianity in the days of its weakness and infancy here, and attributes much of its present extension and influence to his indefatigable labors in its behalf.

"*Resolved, secondly,* That in the conscientious studies which have enlarged our Christian literature, in the particular labor which contributed to the support of our Nation's life in its great conflict, and in the earnest discussions which vindicated the cause of Freedom against Slavery in the past, Dr. Thompson bears among us a record and a remembrance honorable both to him and the cause of our Lord."

Part of the minute put upon record of the Conference of the Congregational Churches of New York and Brooklyn and Vicinity, November 9, 1871:

"But the influence and usefulness of Dr. Thompson have not been limited to the duties of his pastorate. Through the public press and in public assemblies, by voice and pen, the churches of our faith and

order have felt and recognized his leadership. The Nation in its hour of extremest peril, the Christian soldiers who went forth from our homes, and from our sanctuaries, to the fatigues and perils of the conflict have abundant reason to remember, and do gratefully recall, his words of cheer and courage, his unfailing sympathy and help, his personal ministry among the sick and wounded, and that yet greater gift —which God required of him—in the bearing of that common burden in that dark and awful hour.

"The Christian world has been his debtor for the learning and labor which he has brought to the interpretation and illustration of the Holy Scriptures, and to the practical enforcement of the truth of God.

"But we in these churches and in this Conference make mention especially of the loss which we are suffering by his removal from our councils and from personal participation in our fellowship. For these many years we have been used to look to him as not only the Bishop of our Metropolitan Church, but as, also, and, therefore, by right of position, and by right of his singular gifts and abilities, our chief counsellor in matters concerning the welfare of the churches. During these years in which the church under his pastorate has grown to be *mater et caput ecclesiarum* in this metropolitan region, no face has been more familiar in our meetings than his. We have found in him a strong and able leader, a wise and faithful counsellor, a generous and sympathetic friend. We testify our sense of the debt we owe him for his fidelity to the great fact and principle, so vital to our polity, so essential to our Congregational order—the fellowship of the churches."

Part of the minute adopted by the Congregational Club of New York, November 3, 1879:

"*Resolved,* That we hold in deep respect the memory of our late brother as we recall his multifarious learning, his unceasing and prodigious activity, and his intense passion to be of service to Christian learning, Christian liberty, and the spirituality of the Church of Christ.

"*Resolved,* That the example he has set before us of a broad brotherhood with all who love the gospel of Jesus Christ merits our gratitude and imitation as members of this brotherhood of churches.

"*Resolved,* That by the services which his sensitive and overmastering patriotism impelled him to perform for his native country, not only while he lived here with us, but also after he found it his duty to reside on the Continent of Europe, he has deserved well, not only of our Christian Churches, but of the whole nation."

Extract from commemorative address by the Rev. Dr. Henry W. Bellows, November 10, 1879, before the Union League Club, New York City:

"It is not as a scholar, as a pastor, that the Union League Club is called to consider him; but as a citizen who has deserved well of his country, a patriot, and a man of honor and principle, with whom we

were associated in time of public danger. The two churches of which he was in turn pastor; the periodicals to which he was an indefatigable contributor; his peers in Egyptology, and his numerous personal friends will not fail to do him justice in bearing testimony to the value of his labors and the charm of his manly, wholesome disposition. But the part of his life and character of which the Union League Club was the nearest witness, and claims as largely its own, was the influential, brave, and eloquent share he took as a citizen and a Christian minister in the time of the great rebellion. What should we have done in crushing the rebellion if only hired and professional soldiers had been sent to meet it? We had to create a solemn sense of duty to the country, to persuade the women of the justice and seriousness of a cause that demanded their husbands, sons, and lovers, to hush the scruples of the peace societies, and to cheer the people in times of defeat and terrible delay. Be it remembered, our foe had made religion of her cause. Were we to go into a war which was made religious on one side without the support of our religious leaders on the other side—and that the side of Liberty, Emancipation, National Union, and Republican institutions? Everybody knows what the religious leaders of the North did. A few bravely led off, and were followed by the rest; and among the most stalwart and zealous of them was Joseph P. Thompson. Always an anti-slavery man, too near Dr. Bacon not to be courageous, too near Dr. Taylor of New Haven not to have a conscience exercised to discern good and evil, too near President Woolsey not to know international law and the duties of citizenship, he threw himself into the war with whole-souled conviction."

F

Publications by Dr. Taylor.

Life Truths: A volume of sermons. Liverpool.....1862
The Miracles, Helps to Faith, not Hindrances. (Edinburgh).....1865
The Lost Found, and the Wanderer Welcomed.....1870
Memoir of the Rev. Matthew Dickie. (Bristol.).....1872
Prayer and Business 1874
David, King of Israel 1878
Elijah, the Prophet 1876
The Ministry of the Word. (Yale Lectures.).....1876
Songs in the Night 1877
Peter, the Apostle 1877
Daniel, the Beloved 1878
Moses, the Lawgiver 1879
The Gospel Miracles in their Relation to Christ and Christianity. (Princeton Lectures.) 1880

The Limitations of Life, and Other Sermons.....1880
Death in the Sight of All the People.....1881
Paul, the Missionary 1882
Contrary Winds, and Other Sermons 1883
Jesus at the Well 1884
John Knox: A Biography 1885
Joseph, the Prime Minister 1886
Parables of our Saviour Expounded and Illustrated 1886
Shut In 1887
The Scottish Pulpit, from the Reformation to the Present Day. (Yale Lectures.) 1887
Miracles of our Saviour Expounded 1890
The Christian in Society 1891
Ruth the Gleaner and Esther the Queen.....1891
Good Character 1892
The Boy Jesus, and Other Sermons 1893
The Faithful Saying: To the Working Classes. Huyler's Circus Royal, Liverpool.....1858
The Song of Salvation. (Liverpool.).....1859
Address on the Occasion of the Laying of the Foundation Stone of Seaman's Orphanage. (Liverpool.)
What the Bible Says about Giving.....American Tract Society
Seed Sowing.....American Tract Society
The Christian Serving his Generation.....National Temperance Society
Difficulties and Advantages of Bible Translation: Sermon before the American Bible Society 1877
Address at a Complimentary Dinner given to Dr. Crichton and Dr. Graham by the Representatives of the Lancashire Presbytery.
Sermon: Not Ashamed of the Gospel. American Home Missionary Society.
The Relation of Home Missions to the Prosperity of the Nation and the Conversion of the World. American Home Missionary Society.
Debtor and Creditor. Distributed to its Policy-holders by the Mutual Life Insurance Company.
Is the Young Man Absalom Safe? Before the Young Men's Social and Benevolent Society, Fifth Avenue Church.
Memorial to J. M. Manning, D.D.
Memorial to Professor Lyman S. Atwater, D.D., LL.D.

K

Dr. Taylor's Resignation.

"New York, 27 October, 1892.

"To the members of the Church and Society assembling in the Broadway Tabernacle, New York City:

"My Dear People:—The leave of absence, so tenderly granted to me in my need by you, is now so nearly at an end that it becomes me to let you know what is the state of my health now, and what are my intentions as to the future.

"By the blessing of God on the means which, at the suggestion of my skilful physician, have been used, I am now far better than, at one time, I ever expected to be. All through the summer I have been making steady progress toward health; not much when looked at from day to day, but quite marvellous when tested month by month, and, taken as a whole, giving sure promise, humanly speaking, of ultimate perfect restoration.

"But experience tells me that the process of recovery must be slow. At the very best it will take months yet, perhaps even a year or more, even if nothing untoward should occur, before I reach the goal to which I am now so eagerly looking forward. And even if I do reach that ultimately, I am painfully conscious that I can never hope to be again the man that I have been. One cannot pass through such an illness as I have had without losing that which he can never regain, especially if his vocation be that of a preacher of the Gospel. For it leaves behind it the constant liability to a return, and the consciousness of that takes away from him that utter absence of concern for self on which the effectiveness of speech so largely depends.

"In these circumstances I am compelled to face the question what my duty to the Church is, and, after long, anxious, prayerful, I may even add tearful, consideration I have reached the conclusion that, in justice to you, no less than in consideration for myself, and out of regard to the glory of the Master whom we are both seeking to serve, I ought to place in your hands the resignation of my pastoral charge.

"I can never fully tell you what it has cost me to come to this decision. I loved to preach. Some of the happiest experiences of my life have been in the pulpit. I have marked with the deepest interest the growth and deepening and mellowing of Christian character in those who statedly waited on my ministry; and the thrill of joy that tingles through one's heart when he is instrumental in leading a soul to the Saviour has to be experienced to be known. It was a great happiness, too, to visit you from house to house, to grasp your hands in affectionate greeting, and to help you, as I might, with words of counsel and of cheer. Not only in regular visitation have I known your homes, I have been with you in your times of sickness and bereavement, and

by the fellowship of such seasons, we have been welded together in the closest affection; while your kindness to me at all times, but especially during the weeks when my illness was the most critical, will be remembered by me with gratitude, as long as memory lasts. My feelings, therefore, are all opposed to my taking the step which I have mentioned, but my judgment is fully convinced of its wisdom.

"So, sadly and with undiminished affection for you all, among whom I have preached the Gospel of the Kingdom of God during twenty busy, happy and useful years, but with the concurrence of my nearest and dearest friends, with the approval of my own judgment and with what seems to me to be the guidance of the Spirit of God, I return into your hands the charge with which I was intrusted on the ninth of April, 1872.

"Believe me

"Yours faithfully,

"Wm. M. Taylor."

L

Acceptance of Dr. Taylor's Resignation.

Minute adopted by Broadway Tabernacle Church at a special meeting, November 2, 1892:

"With the deepest regret we receive and accept the resignation of our beloved pastor; and we would express our sense of our own personal loss, while we sympathize with him in this trial which withdraws him from the active service to which his life has been devoted.

"He came to us from a distant land, another denomination, and almost a stranger here, but the fellowship of Christian faith and Christian service at once made him and his household at one with us by close and tender ties, and he has loyally led us in the administration of this church according to its own polity and discipline. Very deeply engraved in our hearts is the record of his ministrations in our pulpit, our social worship, and our homes. We shall never forget that he has taught us to understand the scripture; he has explained to us its meaning; he has helped us to see the significance and importance of the Old Testament, and its relation to the New; and, above all, he has shown us in the clearest light the revelation of our Lord and Saviour Jesus Christ, in the Sacred Word. And hereafter when in reading its pages we come upon one passage and another, and another, we shall constantly remember him.

"This church, thus nourished by his ministry, has much more than doubled its members, its strength, and its benevolence. Many of his instructions from the pulpit have gone forth in other lands. During all these twenty years he has constantly inspired us with a growing enthusiasm for carrying out the last great precept of Christ to go into all the world and preach the Gospel to every creature; and he himself

has led us and gone far in advance of us, in every effort in aid of Home and Foreign Missions. In serving this church he has thus exerted a world-wide influence.

"In all this he has, unconsciously to himself, perhaps, fulfilled the purpose which he expressed in coming to us 'to hide himself behind the Saviour,' and has taught us to listen as 'hearing a voice, but seeing no man.'

"For him, we pray that God will long continue him in life, and bless him with strength, comfort and happiness, and relieve his beloved household from all anxiety and solicitude. And for ourselves we trust that God will perpetuate in our hearts the lessons of vital faith we have received, and make this church bear such increasing fruit in the future as will be worthy of the planting and watering which have been the consecrated and self-sacrificing work of this long and happy pastorate."

M

Admission of Members, Articles and Rules of the Church and Society.

(From the Year Book for 1901)

ADMISSION OF MEMBERS.

CREED.

As a church of Jesus Christ, associated in accordance with the teachings of the New Testament, for the public worship of God, for the observance of gospel sacraments and ordinances, for mutual edification and encouragement in the Christian life, and for the advancement of the Redeemer's kingdom, we declare our union in faith and love with all who love our Lord Jesus Christ.

Receiving the Scriptures of the Old and New Testaments as the word of God, and the only infallible rule of religious faith and practice, we confess our faith in the one living and true God, revealed as the Father, the Son, and the Holy Ghost; the Creator and Preserver of all things, whose purposes and providence extend to all events, and who exercises a righteous government over all His creatures.

We believe in the universal sinfulness and ruin of our race, since "by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned."

We believe that the Lord Jesus Christ, the Son of God, having taken upon Himself our nature, has by His obedience, sufferings, and death provided a way of salvation for all mankind; and that through faith in His name whosoever will may be saved.

We believe that although salvation is offered freely to all, they only repent and believe in Christ who, in thus obeying the gospel, are re-

generated by the Holy Spirit; and that all who are thus regenerated are "kept by the power of God, through faith, unto salvation."

We believe that there is a day appointed in which God will raise the dead and judge the world; that the wicked shall "go away into everlasting punishment, and the righteous into life eternal."

CONFESSION OF PERSONS RECEIVED UPON CONFESSION OF THEIR FAITH.

Dearly beloved, you have come to confess Christ before men, and publicly to dedicate yourselves to God. You avow your personal sense of the love of God in the forgiveness of your sins, and you believe that the Holy Spirit has wrought in you that change of heart by which you are enabled to put your trust for salvation wholly in Christ and to enter upon a new life. Trusting that He who hears and answers prayer will uphold and strengthen you, you do give yourselves to the Lord Jesus Christ, to be His disciples, receiving Him as your only Priest and Propitiation, your great Teacher, Lawgiver, and King; you dedicate yourselves to God as the object of your highest love, and to His service as your highest joy.

In this solemn consecration you do now join with us in the following confession: I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; the third day He rose from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. AMEN.

[The following shall be omitted if none have been baptized.]

You who in childhood were admitted by baptism to a place in the covenant of God, do now, for yourselves, assume its full obligations and privileges.

[The following shall be omitted if all have been baptized.]

You who have had no part by baptism among the people of God, do now accept the seal of the covenant.

[Baptism shall here be administered to such as have not been baptized.]

ADDRESS TO THOSE UNITING BY LETTER.

Beloved friends, who have been recommended to our communion by the churches to which you have belonged, in the love of a common Master, we welcome you to our joys and our labors, trusting that you will both receive comfort and strength and impart the same to us.

COVENANT FOR ALL.

In uniting with this church you do all promise to obey the commands and walk with us in the ordinances of the gospel, to cherish the fellow-

ship of this church to whose creed you have just listened, to attend and according to your ability to contribute to the support of its worship, to aid in its labors, and as far as in you lies to promote its purity, peace and prosperity. Do you thus promise?

We, then, the members of this church

[Here all the members of the church will arise.]

affectionately receive you into our communion and welcome you into this fellowship with us in the blessings of the gospel and the service of our divine Redeemer. We promise with God's help to walk with you in Christian love and tenderness, and to aid you in discharging the duties which you have this day assumed, by our sympathies, our counsels and our prayers.

For this cause

[Here all bow the head in prayer.]

we make supplication unto the Father of our Lord Jesus Christ, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge.

The Lord bless you and keep you; the Lord make His face to shine upon you and be gracious unto you; the Lord lift up His countenance upon you, and give you peace.

Now unto Him who is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour be glory and majesty, dominion and power, both now and forever. Amen.

[Here the pastor in behalf of the church shall give to each the right hand of fellowship.]

ARTICLES OF THE CHURCH AND SOCIETY.

Soon after the organization of the society, October 2, 1840, as a religious corporation, the following articles were adopted both by the church and society, as the basis of union and co-operation:

I. The congregation shall hold the property, and receive the income, and make all pecuniary engagements, appropriations and payments.

II. In calling a pastor, the congregation and church will act as concurrent bodies—a majority of each being necessary to constitute a call; the church nominating and the congregation confirming or rejecting the nomination.

III. The committee of the church will provide for the supply of the pulpit when there is no settled pastor, making the necessary arrangements for singing, and, in general, for the ordinary celebration of religious worship; and the congregation will liquidate all reasonable expenses thereby incurred. *Provided,* that if the congregation choose

to do so, they shall always have a right to make the committee a joint committee, by putting on it as many members of the congregation as have been elected from the church.

PERMANENT RULES OF THE CHURCH.

1. The permanent officers of this church shall be a pastor or pastors, and deacons. There shall also be elected a clerk, a treasurer, superintendents of the Sunday-schools of the church, and nine brethren, who, with the permanent officers, shall constitute a committee for the general oversight of the interests of the church. This committee shall provide for the supply of the pulpit in cases of emergency; they shall designate the objects of benevolence to be brought before the church for its contributions; they shall confer with persons who offer themselves for admission, and report to the church at a service prior to that at which they are elected the names of all whom they deem suitable candidates. They may also transfer the regular prayer meeting to another evening of the same week.

The clerk, treasurer, and superintendents of the Sunday-schools of the church shall be elected annually and hold office for one year from the annual meeting, or until their successors shall have been elected; the nine brethren to be elected as members of the committee shall be elected as follows: At the first election, three brethren shall be elected to serve for one year from the annual meeting, three brethren shall be elected to serve for two years from the annual meeting, and three brethren shall be elected to serve for three years from the annual meeting. At each annual meeting thereafter, three brethren shall be elected to serve for three years from such annual meeting.

2. All officers of the church shall be elected by ballot, and without any public nomination, unless a committee shall be appointed for that purpose. If such committee be appointed, the name proposed by the officers and teachers of the Sunday-school for superintendent shall be received and considered by such nominating committee. Such nominating committee may be appointed at the same meeting, or at any regular Wednesday evening meeting for prayer and conference, held at least two weeks previous to any election. When a vacancy occurs in any office, the clerk shall notify the church of the same at the first business meeting thereafter; and the church shall designate a time for filling such vacancy, of which notice shall be given on the Sabbath preceding.

3. The church shall meet for prayer and conference on Wednesday evening of each week. The Lord's Supper will be administered on the first Sabbaths of February, April, June, October, and December, and the prayer meetings next preceding these Sabbaths shall be also business meetings, at which any matter relating to the interests of the church may be introduced; the annual meeting shall be held on the Wednesday evening preceding the last Wednesday in January; at which the

committee and the treasurer of the church and of the deacons' fund shall present their reports, and the officers for the ensuing year shall be elected.

Upon the requisition of ten brethren, in writing, the clerk shall call a special meeting for business, by causing a notice to be read from the pulpit on the Sabbath preceding such meeting.

No business shall be transacted at any meeting other than the business meetings herein provided, except the consideration of requests to participate in ecclesiastical councils, and applications for contributions at the time for special objects of benevolence; which requests and contributions shall be in order at any meeting.

4. Admission to membership shall be by the election of the church at a business meeting (at which candidates are expected to be present) and by publicly joining in the covenant at a communion service.

5. Requests for letters of dismission may be announced at any of the services of the church; and if no objection is made to the clerk, he shall issue to the applicant the customary certificate, which shall be valid only one year from its date, at which time his or her relation to this church shall terminate, unless such certificate shall have been returned to the clerk.

6. It shall be the duty of the committee to report to the church, from time to time, the names of those members who have removed from the city without requesting letters of dismission, and of those who are habitually absent from Sabbath services and the communion table of the church, for such action as may be deemed proper in the premises; it being understood that this rule does not supersede the responsibility of individuals to labor personally to recover such as may fall into error or sin, and, if need be, to bring their cases to the knowledge of the church. A supplemental roll, to be known as the "Absentee Roll," shall be kept, to which shall be transferred from time to time the names of those absent members whose residences are unknown or who are habitually absent from the services of the church for reasons unexplained, and against whom the church does not feel prepared to proceed by way of discipline; and as these are self-suspended members the church and its officers are relieved from the duty of active watch and care in respect to them.

7. All questions shall be determined by a majority of the adult members present on the occasion; with this exception—that the articles of faith, covenant, form of admission, or permanent rules shall not be altered but by a vote of two-thirds at an annual meeting; notice of the intention to propose alterations, and a statement of the substance of such alterations, having been submitted at a previous business meeting.

RULES OF THE SOCIETY.

1. The annual meeting of the society of the Broadway Tabernacle shall be held on the second Tuesday succeeding the first Monday in

November in each year for the purpose of hearing the report of the trustees, filling the yearly and other vacancies in the board of trustees, and generally for the transaction of such other business as may then be properly brought before the society.

2. The board of trustees shall consist of six members, until otherwise directed by a vote of two-thirds of the members of the society present, and voting at an annual meeting; and two of these shall be elected annually for the term of three years from the first of December following.

3. Any vacancy in the board of trustees arising from any cause, may be filled by the remaining trustees until the next annual meeting of the society, at which meeting the vacancy shall be filled for the unexpired term.

4. It shall be the duty of the board of trustees to keep a record of their proceedings, and to make a report to the society at its annual meeting. The board shall also cause a treasurer's report to be made annually to show the financial condition of the society, and submit an estimate of the sum which it may appear to them necessary to raise to defray the expenses of the society, other than the pastor's salary, for the ensuing year.

5. At each election the inspectors of election shall preside in front of the audience with a box for the reception of ballots.

6. The payment of pew-rent to the trustees shall be considered the only mode of contributing to the support of the society; and every person who hires from them a pew, or one or more sittings, shall be deemed to have thereby requested that his or her name be registered as a member of the society, and the clerk is hereby directed to enter such names upon the register accordingly.

7. Any person who at any time ceases to be a stated attendant upon divine worship with this church and society, or whose pew-rent shall be twelve months in arrears,* shall be considered as having withdrawn from membership in the society, and shall not be entitled to vote. Neither shall any person be allowed to vote at any meeting of this society who does not possess the statute qualifications of an elector.

8. Special meetings of the society may be called by the board of trustees; also by the written request of fifteen members of the society. Public notice of such special meeting shall be given in the church, or other place of worship of this society, at least ten days before the meeting.

These by-laws may be altered only at an annual meeting by a vote of two-thirds of the members of the society present and voting. Notice of the intention to propose alterations, and a statement in writing of such alterations, must be submitted to the society at a previous business meeting.

* Pew-rents are due and payable in advance on the first days of May and November.

Officers of the Church and Society

Pastors of the Broadway Tabernacle Church

Rev. Edward W. Andrews 1841–1844
Rev. Joseph P. Thompson, D.D., LL.D. 1845–1871
Rev. William M. Taylor, D.D., LL.D. 1872–1892
Rev. Henry A. Stimson, D.D. 1893–1896
Rev. Charles E. Jefferson, D.D. 1898–

Deacons of the Broadway Tabernacle Church

Samuel Pitts 1840–1853
John C. Cass 1840–1847
*William G. Lambert 1840, 1862–1882
Israel Minor 1840–1866
Albert Woodruff 1841–1844
Henry Whittlesey 1847–1879
George Walker 1849–1859
Matthew W. Starr 1853–1862
Austin Abbott 1859–1866, 1873–1896
William H. Thomson 1866–
Samuel Holmes 1860–1867
Henry C. Hall 1862–1873
William H. Smith 1862–1892
Thomas W. Whittemore 1868–1885
John H. Washburn 1878–
Henry C. Houghton 1878–
Henry W. Hubbard 1879–
Augustus Gaylord 1883–
Charles Whittemore 1885–
Lucien C. Warner 1892–
Charles L. Mead 1896–1899
Richard A. Dorman 1899–

Clerks of the Broadway Tabernacle Church

Abel K. Thompson 1840–1842
Albert W. Huntington 1843
I. Walter Camp 1844
Edward F. Treadwell 1845–1846
Henry M. Benedict 1846–1847

* Resigned in 1840.

William W. Fessenden 1847, 1848, 1849, 1851–1864
James D. Smith 1850
*Alexander Anderson 1857
Leonard Hazeltine, Jr. 1865–1870, 1872–1876
Frederick E. Coffin 1871
Edward F. Browning 1877–1879
William Ives Washburn 1880–1899
George L. Leonard 1900

Treasurers of the Broadway Tabernacle Church

Abel K. Thompson 1840–1842
Albert W. Huntington 1843
I. Walter Camp 1844
Edward F. Treadwell 1845
Henry M. Benedict.....1846–1847
William W. Fessenden....1847–1849; 1851–1864; 1867–1869
James D. Smith.....1850
Alexander Anderson 1859
Abel K. Thompson.....1860
William B. Holmes 1861–1866
John H. Washburn 1869–1878
Joel E. Fisher 1879–1886
Irving R. Fisher 1887–1894
Irving C. Gaylord.....1895
Nathaniel C. Fisher.....1896–

Members of Church Committee

David Hale 1840, 1841, 1843
Marcus Hurd 1840, 1841
Samuel C. Hills 1840, 1841
Leonard Crocker 1840–1842, 1844, 1845
George Dryden 1840, 1841
James C. Cruikshank.....1842, 1845
Munson Lockwood 1842
Richard Hale 1842
Stephen C. Gray 1842
Amzi Camp 1843, 1845
William R. Powell.....1843, 1852
Charles Durfee 1843
Aaron Q. Thompson 1843
Henry Whittlesey 1844, 1846
James Smith 1844, 1848

* Served for a few months.

Seth W. Benedict 1844, 1846, 1858
Jeremiah C. Lanphier 1844
A. W. Huntington 1845, 1848, 1851
William G. West 1845, 1847, 1849, 1854
William C. Gilman 1846
John Sloan 1846
Abel K. Thompson 1846, 1855, 1857, 1858, 1865
D. S. Williams 1847, 1849
George Walker 1847
W. W. Fessenden 1847, 1865, 1866, 1868
Cyrus S. Minor 1847, 1849, 1874
Isaac E. Smith 1848, 1855
Marcus Mitchell 1848, 1850, 1853
Edwin Johnson 1848, 1849
I. Walter Camp 1849
Thomas E. Smith 1850, 1852, 1860
Charles H. Waterbury 1850, 1854
John Gray 1850, 1856
Asa Walker 1850
Matthew W. Starr 1851
Amos G. Bartlett 1851
Henry C. Conkling 1851
Joseph E. Woodbridge 1851
T. L. Ensign 1852
Alexander Anderson 1852, 1856, 1857
Myron J. Frisbie 1852, 1859
A. S. Ball 1853
Thomas Ritter 1853
Moses Cristy 1853
Thomas Rutherford 1853
George Andrews 1854
Langdon S. Ward 1854
Henry A. Halsey 1854, 1858
James D. Smith 1854, 1858
Alexander T. Henderson 1855
Samuel Holmes 1855, 1857
Henry C. Hall 1855, 1857, 1859
William B. Holmes 1856
Norman A. Calkins 1856
Edward Pratt 1856
David A. Hale 1857
R. A. Dorman 1857, 1871, 1877, 1889, 1894
Asa Parker 1858
Charles S. Smith 1859, 1863
James H. Grovesteen 1859

Wallace E. Caldwell 1859, 1860, 1861
Levi M. Bates 1860, 1878
Samuel P. Holmes 1860
Charles Bell 1861
Jeremiah Reeve 1861
Caleb B. Knevals 1861, 1868
William H. Smith 1862
William G. Lambert 1862
Thomas W. Whittemore 1862, 1864
Edmund L. Champlin 1862
William H. Bridgeman 1863
George H. White 1863
Charles Abernethy 1863
William Allen 1864, 1869, 1873, 1874
William H. Thomson 1864
Nathaniel Fisher 1864
Edward B. Finch 1865
James Talcott 1865, 1869
Charles Whittemore 1866, 1871, 1875, 1879
A. H. Clapp 1866, 1872
Francis B. Nicol 1866
John H. Washburn 1867
Thomas S. Berry 1867
Robert L. Hall 1867, 1873
Daniel C. Ripley 1867
William F. Barnard 1868
Thomas Lane 1868
Lafayette Ranney 1869
Morris Roberts, Jr. 1869, 1875, 1900
Samuel Burnham 1870, 1876, 1877
William M. Chamberlain 1870
Frederick Link 1870, 1878
James T. Leavitt 1870, 1880–1883, 1885
Chauncey P. Fitch 1871
Normandus W. Thayer 1871
Austin Abbott 1872
Cornelius N. Bliss 1872
Charles T. Rodgers 1872
George A. Chamberlain 1873
Joseph A. Shoudy 1873
Charles W. Cleveland 1874
Henry F. Hills 1874
Matthew C. D. Borden 1875, 1876, 1878
James H. Dunham 1875, 1886
Henry W. Hubbard 1876

L. Smith Hobart 1876
Leonard Hazeltine 1877
Philip VanVolkenburgh 1877
Lowell Lincoln 1878
Irving R. Fisher 1879
William D. Moore 1879
Henry Hayes 1879
Isaac S. Platt 1880
Bradford K. Wiley 1880, 1888, 1893, 1896
Henry W. Carey 1880
Hamilton S. Gordon 1881, 1900
J. Howard Sweetser 1881
Edward D. Fisher 1881, 1886, 1893
Augustus Gaylord 1882
Lucien C. Warner.....1882–1892
John Lindley 1883, 1891
Moores M. White 1883
George H. Clark 1883
Albert Bellamy 1884
D. Kellogg Baker 1884
Richard McNamee 1884
Rufus Adams 1884, 1891
Charles L. Mead 1885, 1896
Harris H. Hayden 1885, 1897
Charles E. Whittemore.....1885, 1900,
Ezra P. Hoyt 1886
George Richards 1886
Edward P. Lyon 1887
Seth W. Johnson 1887
Edward F. Browning 1887
Silas H. Paine 1888, 1895, 1898, 1900
Benjamin Griffen 1888
Alfred D. F. Hamlin.....1889, 1894, 1900
S. Charles Welsh 1889
Edward A. Newell 1890
Oliver O. Howard 1890, 1893
Joseph S. Case 1890
Charles E. Bruce 1891
J. Sinclair Armstrong 1892
Edward J. Brown 1892
James E. Corsa 1892, 1900
Chester Holcombe 1894
Isaac D. Blodgett 1894
William L. Stowell 1895
Cephas Brainerd, Jr. 1895

John K. Farwell.....1895
Clarence W. Bowen 1896
George L. Leonard 1896, 1899
Charles E. Mitchell.....1897
Edward W. Peet.....1897
Amos H. Stephens 1897
Clarence W. Eckardt 1898
Robert B. Fleming 1898
Thomas S. Hope Simpson.....1898, 1900
George S. Edgell 1899
Irving C. Gaylord 1899
Charles W. Robinson.....1899, 1900
Reuben W. Ross 1900

Sunday-School Superintendents

Accurate records of early Superintendents not obtainable.

Matthew W. Starr,
Samuel Holmes,
William H. Smith,
Charles A. Bell,
Caleb B. Knevals 1866–1885
John Lindley 1886, 1887
Edward P. Lyon 1888
Richard A. Dorman 1889–1892
*Herbert G. Thomson 1893–1895
†Rufus Adams 1893, 1894
†Irving C. Gaylord 1895
Irving C. Gaylord 1896
Harris H. Hayden 1897–

Trustees of the Broadway Tabernacle Society

David Hale 1840–1841; 1844–1849
Alonzo Calkins 1840–1841
John C. Cass 1840–1842
William A. Coit 1840–1845
Albert Woodruff 1840–1843
F. S. Grant 1840–1843
John P. Hull 1841–1844
Stephen Van Dyke 1841–1842
Samuel Pitts 1842–1852
David S. Williams 1842–1850
Horace Dresser 1843–1848

* Morning School. † Afternoon School.

Samuel C. Hills 1843–1846
Elijah P. Woodruff 1845–1847
William C. Gilman 1846–1849
Lansing C. Moore 1847–1851
Henry M. Benedict 1848–1849
Aaron B. Heath 1849–1850
James Smith 1849–1855; 1857–1868
Israel Minor 1849–1858
Joseph W. Camp 1850–1852
John Gray 1850–1877
B. Blanco 1851–1854
Albert W. Huntington 1852–1853
David A. Hale 1852–1856
William G. West 1853–1860
Myron J. Frisbie 1854–1857
Samuel Holmes 1855–1868
Thomas Ritter 1856–1859
Lafayette Ranney 1858–1861
Adon Smith 1859–1862
Abner Bartlett 1860–1863
Seth B. Hunt 1861–1862
Caleb B. Knevals 1862–1899
Levi M. Bates 1862–1877; 1878–1889
James D. Smith 1863–1868
Alfrederick S. Hatch 1868–1872
Charles Abernethy 1868–1878
Nathaniel Fisher 1868–1880
Cornelius N. Bliss.....1872–
Leonard Hazeltine 1877–1886
Matthew C. D. Borden.....1877–
Charles S. Smith 1881–1894
Joel E. Fisher.....1886–
James H. Dunham 1889–1899
Irving R. Fisher.....1894–
William Ives Washburn.....1899–
Robert B. Fleming.....1899–

Sextons of the Church

Missing dates not obtainable from Records.

John S. Savery..... –1842
W. H. Snow.....1843–
Walter Reid 1846–1853
Frederick S. Boyd 1854–1896
W. R. Fearn.....1896–

Note.

In the following Chronological List of Members, the names of those uniting by letter are printed in Roman, those uniting on confession of faith in *Italics*. The second date applies to the termination of membership whether by death, dismission, or discipline. In a few instances the Church records, while indicating the death of a member, do not give the exact date. These have been so stated in the list. The names after marriage, of women who united under their maiden names, are given in parentheses after the latter.

Chronological List of Members

No.	Name.	When Received.	When Removed.
1.	David Hale	Sept. 3, 1840	Jan. 21, 1849
2.	Lucy S. Hale (Mrs.)	" " "	Oct. 28, 1852
3.	Lydia Hale (Mrs.)	" " "	Dec. 5, 1848
4.	Richard Hale	" " "	Mch. 27, 1846
5.	Samuel Pitts	" " "	Aug. 17, 1853
6.	Rhoda P. Pitts (Mrs.)	" " "	Aug. 17, 1853
7.	Marcus Hurd	" " "	Mch. 24, 1847
8.	Fanny Hurd (Mrs.)	" " "	Feb. 7, 1849
9.	Abel K. Thompson	" " "	Mch. 11, 1881
10.	Israel Minor	" " "	Jan. 21, 1859
11.	Charlotte L. Minor (Mrs.)	" " "	Jan. 21, 1859
12.	Jacob Brinkerhoff	" " "	April 7, 1846
13.	Mary G. Brinkerhoff (Mrs.)	" " "	April 7, 1846
14.	Silas C. Smith	" " "	July 4, 1848
15.	Mary Smith (Mrs.)	" " "	July 4, 1848
16.	David I. Huntington	" " "	Mch. 23, 1852
17.	Emily S. Huntington (Mrs.)	" " "	Mch. 23, 1852
18.	Harriet S. Chamberlain (Mrs. Joseph Stone)	" " "	Oct. 23, 1851
19.	David Bourne	" " "	April 29, 1851
20.	Mary Gray (Mrs.)	" " "	June 19, 1841
21.	Francis N. Shaw	" " "	Nov. 6, 1843
22.	William M. Ray	" " "	Feb. 20, 1846
23.	Charles Roberts	" " "	June 8, 1842
24.	Martin Uhler	" " "	April 12, 1842
25.	Augustus Hustace	" " "	July 29, 1844
26.	J. W. Fellows	" " "	Sept. 27, 1841
27.	Mary A. Fellows (Mrs.)	" " "	Sept. 27, 1841
28.	Charlotte Crawford (Mrs.)	" " "	April 4, 1848
29.	Catherine Potter (wid. John)	" " "	Died. No date
30.	Hezekiah Whitney	" " "	May 1, 1854
31.	Rachel B. Sickles	" " "	Jan. 4, 1844
32.	John S. Savory	" " "	Dec. 27, 1845
33.	Benjamin Waterbury	" " "	1880
34.	Isaac E. Smith	" " "	Aug. 9, 1859
35.	George Williams	" " "	Nov. 28, 1845
36.	Samuel C. Hills	" " "	July 4, 1848
37.	Hervey F. Lombard	" " "	Sept. 17, 1842
38.	Charles G. Wright	" " "	May 10, 1843
39.	Harriet Barry (Mrs. Meeks)	" " "	Feb. 26, 1844
40.	Jaqueline Barry (Mrs. Hoxie)	" " "	Oct. 29, 1845
41.	Lavinia Quackenboss	" " "	Nov. 23, 1852
42.	George Dryden	" " "	Oct. 1, 1850
43.	Barbara Dryden (Mrs.)	" " "	Oct. 1, 1850
44.	Ann Hicks (Mrs. Watkins)	" " "	April 15, 1842

No.	Name.	When Received.	When Removed.
45.	Catherine Alexander	Sept. 3, 1840	Nov. 23, 1852
46.	Elva James (Mrs. Wm. Macdougal)	" " "	Aug. 31, 1886
47.	Eliza H. Bacon (Mrs.)	" " "	July 2, 1845
48.	Stephen Pritchard	" " "	July 5, 1844
49.	Asa K. Allen	" " "	Jan. 13, 1841
50.	Cordelia Halsey (Mrs. Brown)	" " "	Feb. 1, 1849
51.	Sarah Probasco (Mrs.)	" " "	May 25, 1851
52.	Susannah Orr	" " "	Aug. 30, 1842
53.	Elizabeth A. Wicks (Mrs. Curtis)	" " "	Nov. 18, 1851
54.	Alfred W. Smith	" " "	Dec. 6, 1841
55.	Leonard Crocker	" " "	Nov. 11, 1847
56.	Penelope Crocker (Mrs.)	" " "	Nov. 11, 1847
57.	William G. West	" " "	Aug. 21, 1860
58.	Orange A. Smith	" " "	Dec. 14, 1843
59.	John C. Cass	" " "	Jan. 3, 1850
60.	Susan W. Cass (Mrs.)	" " "	1850
61.	William G. Lambert	" " "	Mch. 31, 1841
62.	Asa Parker	" " "	April 22, 1862
63.	Rebecca I. Parker (Mrs.)	" " "	Dec., 1844
64.	Alexander Patrick	" " "	Dec. 21, 1853
65.	Louisa Patrick (wid. Alexander)	" " "	Sept. 9, 1863
66.	John W. Crane	" " "	April 8, 1842
67.	James E. P. Dean	" " "	April 30, 1845
68.	Albert Woodruff	Oct. 26, 1840	Dec. 17, 1844
69.	George G. Jewett	" " "	Sept. 30, 1846
70.	Jane L. Smith (Mrs.)	" " "	Dec. 6, 1841
71.	Albert L. Winship	" " "	July 1, 1863
72.	Charlotte S. Turner	Dec. 28, 1840	Nov. 24, 1850
73.	*Abial Brush Hageman*	" " "	April 19, 1853
74.	*Sarah Gray*	" " "	Mch. 6, 1847
75.	Charles R. Harvey	Mch. 1, 1841	May 22, 1844
76.	Rebecca Harvey (Mrs.)	" " "	May 22, 1844
77.	Marcia L. Harvey (Mrs. Elliott)	" " "	Dec. 24, 1844
78.	Ann Frost (Mrs. Wood)	" " "	Nov. 12, 1841
79.	Sylvia Griswold (Mrs.)	" " "	Dec. 29, 1849
80.	Rebecca Wood (wid. Benjamin)	" " "	May 24, 1870
81.	Sarah Sickles (Mrs.)	" " "	Jan. 4, 1844
82.	Stephen C. Gray	" " "	May 12, 1842
83.	Harriet Gray (Mrs.)	" " "	Mch. 6, 1846
84.	Harriet Gant (Mrs.)	" " "	May 6, 1846
85.	Thomas Lane	" " "	Oct. 2, 1844
86.	John W. Hall	" " "	Mch. 1, 1853
87.	Priscilla Polhemus (wid. John Gray)	" " "	July —, 1861
88.	Catherine Doyle	" " "	May 8, 1855
89.	R. E. Dibbles	" " "	Oct. 23, 1857
90.	Mary Dibbles (Mrs.)	" " "	Sept. 9, 1851
91.	E. Warren Andrews	" " "	Nov. 28, 1845
92.	Maria C. Hopkins	" " "	Jan. 6, 1852
93.	Louisa Weed	" " "	Dec. 25, 1843
94.	James Cruikshank	" " "	Feb. 15, 1851
95.	Mary Ann Wheeler (Mrs. Cruikshank)	" " "	Feb. 15, 1851
96.	Sarah Woodruff (Mrs.)	" " "	Dec. 17, 1844
97.	Harriet Woodruff (Mrs.)	" " "	Dec. 17, 1844
98.	Cynthia Woodruff	" " "	Dec. 17, 1844
99.	Elizabeth Elder (Mrs.)	" " "	April 7, 1853

No.	Name.	When Received.	When Removed.
100.	Lydia K. Shipman (wid. De Grass)	Mch. 1, 1841	Jan. 21, 1862
101.	Elizabeth De Witt (Mrs. Robinson)	" " "	Jan. 6, 1847
102.	Albert W. Huntington	" " "	Dec. 8, 1853
103.	Hazen S. Crook	" " "	Oct. 3, 1848
104.	Sarah A. Belany (Mrs. Whitlock)	" " "	Sept. 2, 1857
105.	Julia A. Belany (Mrs. Warner)	" " "	July 18, 1844
106.	*Caroline Wheeler (Mrs.)*	" " "	April 27, 1852
107.	Elizabeth M. Benton	May 2, 1841	May 23, 1844
108.	Lucy Rogers	" " "	1848
109.	Jacob Freeland	" " "	May, 1843
110.	Henry A. Halsey	" " "	Feb. 17, 1874
111.	Ann H. Halsey (Mrs.)	" " "	May 27, 1862
112.	Deborah C. Woolley (Mrs. Evans)	" " "	June 20, 1848
113.	Emily W. Smithe (wid. Isaac E.)	" " "	Aug. 9, 1859
114.	Ann Eliza Merritt (Mrs.)	" " "	Nov. 23, 1843
115.	Catherine Matilda Peck (wid. Benj.)	" " "	Mch. 1, 1853
116.	Elizabeth Savory (Mrs. Bradley)	" " "	June 5, 1849
117.	Daniel Whiting	" " "	Jan. 19, 1858
118.	Susan P. Whiting (wid. Daniel)	" " "	Jan. 19, 1858
119.	Julia R. Towne (Mrs.)	" " "	Sept. 14, 1843
120.	Mary Mulliner	" " "	Nov. 22, 1863
121.	Jesse W. Benedict	" " "	June 13, 1842
122.	Joseph W. Camp	" " "	Feb. 3, 1852
123.	Edward E. Rankin	" " "	Dec. 27, 1845
124.	*Erastus L. Ripley*	" " "	Nov. 24, 1841
125.	Julia Ann Wetmore	July 4, 1841	Nov. 26, 1842
126.	William R. Powell	" " "	June 16, 1853
127.	Ann R. Powell (wid. William R.)	" " "	June 16, 1853
128.	Edward S. Bates	" " "	Dec. 28, 1842
129.	Mary G. Bates (wid. Edward S.)	" " "	Dec. 28, 1842
130.	William W. Fessenden	" " "	May 5, 1869
131.	Elsworth M. Punderson	" " "	Mch. 10, 1843
132.	Margaret Kingsbury (Mrs.)	" " "	Sept. 22, 1853
133.	Elizabeth Quiller (Mrs.)	" " "	Feb. 28, 1843
134.	Emma Smith (Mrs.)	" " "	Oct. 14, 1843
135.	Charles G. Pratt	" " "	April 30, 1861
136.	Hector Sears	" " "	June 24, 1851
137.	Lewis P. Clover	" " "	June 6, 1854
138.	Bridget Clover (Mrs. Hibbard)	" " "	June 6, 1854
139.	Clarissa Buel (Mrs. Treadwell)	" " "	Oct. 12, 1847
140.	Rosina Hamill	" " "	June 15, 1847
141.	Franklin Sayre	" " "	Jan. 10, 1845
142.	Thomas P. Gustin	" " "	July 20, 1848
143.	*Jonathan F. Morris*	" " "	Nov. 23, 1852
144.	*Russell W. Robinson*	" " "	Mch. 28, 1883
145.	Julia Johnson	Sept. 5, 1841	Mch. 5, 1845
146.	Almira Ebbetts	" " "	May 4, 1847
147.	Elizabeth Meeker (Mrs.)	" " "	May 29, 1842
148.	Munson Lockwood	" " "	Nov. 28, 1842
149.	Charlotte Lockwood (wid. Munson)	" " "	Nov. 28, 1842
150.	Benjamin Lockwood	" " "	May 27, 1846
151.	Olivia Lockwood (wid. Frederick)	" " "	1872
152.	Elizabeth Lockwood (wid. Benjamin)	" " "	May 27, 1846
153.	Le Grand Lockwood	" " "	Mch. 27, 1860
154.	Henry M. Bendict	" " "	Aug. 29, 1854

No.	Name.	When Received.	When Removed.
155.	Mary Frazier (Mrs.)	Sept. 5, 1841	July 27, 1842
156.	Elizabeth Frazier	" " "	July 27, 1842
157.	Mary Smith	" " "	Mch. 29, 1877
158.	Ann Eliza Deniston (Mrs. Wanzer)	" " "	Aug. 22, 1848
159.	Mary W. Jewett (Mrs.)	" " "	Sept. 30, 1846
160.	*Betsey Ann Harris*	" " "	Sept. 17, 1845
161.	*Thomas J. Hall*	" " "	Feb. 13, 1860
162.	Olinda A. Camp (wid. Amzi)	Nov. 7, 1841	May 3, 1871
163.	Adaline Winchester (Mrs. Knight)	" " "	Oct. 17, 1842
164.	Rachel Milligan	" " "	Nov. 1, 1842
165.	Eliza Stephenson (Mrs. S. H. Crook)	" " "	Oct. 3, 1848
166.	Mary C. Carnes (Mrs.)	" " "	July 2, 1848
167.	Sarah Oakley	" " "	Oct. 17, 1875
168.	Maria A. Stone	" " "	Nov. 23, 1852
169.	John D. Carnes	" " "	May 25, 1842
170.	Mary Crocker (Mrs.)	" " "	Nov. 11, 1847
171.	Agnes Sage (Mrs.)	" " "	June 29, 1848
172.	Philomela Strickland	" " "	Oct. 11, 1845
173.	Caroline Stannard	" " "	May 10, 1842
174.	Margaret Frazier	" " "	July 27, 1842
175.	Luther Williams	" " "	May 13, 1869
176.	Frances Louisa Williams	" " "	May 13, 1869
177.	Charles L. Westervelt	" " "	Nov. 23, 1852
178.	Nathaniel Barnum	" " "	May 20, 1851
179.	Samuel Whitney	" " "	April 21, 1843
180.	Cyrus S. Minor	" " "	Dec. —, 1851
181.	*Moses M. Bradley*	" " "	Jan. 9, 1851
182.	*Aaron Q. Thompson*	" " "	Jan. 13, 1850
183.	*Martha Jane Clover*	" " "	June 22, 1847
184.	*Lucy T. Hale (Mrs. S. Conover)*	" " "	Oct. 28, 1852
185.	*Laura Hale (Mrs. J. W. Camp)*	" " "	Feb. 3, 1852
186.	William H. Whitlock	Jan. 2, 1842	Sept. 2, 1851
187.	Elizabeth Whitlock (William H.)	" " "	1843
188.	Mary L. Whitlock	" " "	Sept. 2, 1851
189.	Susan Rebecca Webb	" " "	Sept. 9, 1851
190.	James I. Walworth	" " "	July 18, 1842
191.	Elizabeth C. Walworth (James I.)	" " "	July 18, 1842
192.	Frederick H. Johnson	" " "	Nov. 23, 1852
193.	Euphemia Sutherland (Mrs.)	" " "	Nov. 4, 1847
194.	Joanna Sutherland	" " "	Mch. 1, 1853
195.	Jane McVickars (Mrs. Rickett)	" " "	May 1, 1854
196.	William H. Moore	" " "	Mch. 6, 1843
197.	Nathaniel Davidson	" " "	Mch. 1, 1853
198.	William P. Comstock	" " "	Feb. 25, 1845
199.	Betsey G. Swain (Mrs.)	" " "	Dec. 28, 1842
200.	James H. French	" " "	1843
201.	Mary W. French (Mrs.)	" " "	Nov. 5, 1846
202.	David H. Fitch	" " "	May 20, 1851
203.	Mary C. Fitch (David H.)	" " "	May 20, 1851
204.	*Erock Samuel Burstrand*	" " "	Jan. 22, 1850
205.	*Adaline Chapman (Mrs.) (Mrs. Samuel Wanser)*	" " "	May 1, 1851
206.	*Susan Clark (Mrs.)*	" " "	Oct. 12, 1847
207.	*Harriet Wheeler*	" " "	Mch. 16, 1852
208.	*Frances Smedley*	" " "	Dec. 28, 1842

No.	Name.	When Received.	When Removed.
209.	*Mary Jane Hulslander (Mrs. Calhoun)*	Mch. 6, 1842	April 26, 1853
210.	Lewis Pugh	" " "	Aug. 30, 1842
211.	Ruth Grovener	" " "	Sept. 30, 1846
212.	Mary G. Jewett	" " "	Sept. 30, 1846
213.	George Andrews	" " "	June 27, 1855
214.	Sarah Andrews (George)	" " "	June 27, 1855
215.	Charles Durfee	" " "	Dec. 1, 1847
216.	Harriet A. Gregory	" " "	Nov. 10, 1843
217.	William M. Bennett	" " "	May 25, 1842
218.	John Chapman	" " "	Mch. —, 1851
219.	Anna J. Chapman (Mrs.) (Mrs. Edward Brown)	" " "	Jan. 22, 1852
220.	George W. Trembly	" " "	Mch. 4, 1856
221.	Ann Eliza Goddard (Mrs. Thomas Hinwood)	" " "	Nov. 15, 1855
222.	Julia Ann Reed (Mrs. Davis)	" " "	Sept. 5, 1843
223.	Cornelius B. Hulshart	" " "	Oct. 12, 1847
224.	Mary Hulshart (Cornelius B.)	" " "	Aug. 17, 1847
225.	Maria L. Brown (Mrs.)	" " "	Nov. 28, 1894
226.	David S. Williams	" " "	April 22, 1851
227.	Alanson Taylor	" " "	June 13, 1842
228.	Rebecca Taylor (Alanson)	" " "	June 13, 1842
229.	Hannah Church (Mrs.)	" " "	Nov. 28, 1845
230.	Sarah Jane Church	" " "	Nov. 28, 1845
231.	John Burdell	" " "	April 12, 1844
232.	*John Bacon*	" " "	July 2, 1845
233.	*Mary L. Jackson (Mrs.)*	" " "	Sept. 26, 1845
234.	*Alvan Reed*	" " "	Aug. 28, 1867
235.	*Sarah White (Mrs.)*	" " "	April 2, 1845
236.	*Harriet B. Thompson (Mrs.)*	" " "	Aug. 12, 1844
237.	*Thomas N. Dale*	" " "	May 6, 1847
238.	*Amelia Hetcham*	" " "	April 30, 1845
239.	*William A. Swain*	" " "	Dec. 28, 1842
240.	*Jacob Brinkerhoff, Jr.*	May 1, 1842	May 6, 1846
241.	*Mary Moore*	" " "	Nov. 23, 1852
242.	*Sarah Jane Smith (Mrs. Cooke)*	" " "	April 3, 1846
243.	*James Smith*	" " "	July 3, 1868
244.	*Elwood Stratton*	" " "	April 11, 1843
245.	*Aurelia Snow (Mrs.)*	" " "	June 18, 1845
246.	*Elizabeth Stanley (Mrs.)*	" " "	Feb. 27, 1855
247.	*Charlotte Jessup (Mrs. Joseph N. Walker)*	" " "	April 29, 1856
248.	*Lydia Jessup (Mrs.)*	" " "	May 1, 1854
249.	James Olmsted	" " "	Sept. 14, 1843
250.	*Mary Ann Cruikshank (Theodore)*	" " "	July 29, 1852
251.	*Thomas C. Chandler*	" " "	Mch. 14, 1843
252.	*Richard S. Cross*	" " "	Dec. 8, 1851
253.	*Stephen Conover, Jr.*	" " "	Oct. 28, 1852
254.	*Henry Camp*	" " "	Mch. 18, 1846
255.	*Hannah J. Ross*	" " "	Sept. 9, 1851
256.	Olive Wilkie (Mrs.)	" " "	May 23, 1845
257.	Hannah Wheeler (Mrs. Gray)	" " "	July 25, 1875
258.	Eliza Dubois (Mrs.)	" " "	Mch. 6, 1843
259.	Lucy Leuber	" " "	Mch. 6, 1843
260.	*Ann Maria Lovett*	" " "	Nov. 28, 1845

No.	Name.	When Received.	When Removed.
261.	*Sarah Elder (Mrs. Greenleaf)*	May 1, 1842	Nov. 1, 1847
262.	*Amintor Davidson*	" " "	July 18, 1844
263.	*Mary F. Holbrook*	" " "	July 2, 1845
264.	*Melvina Heath (Mrs.)*	" " "	May 24, 1855
265.	*Aaron B. Heath*	" " "	Mch. 8, 1851
266.	*John Gray*	" " "	April 30, 1884
267.	*Sarah Maria Dempsey (Mrs. L. C. Moore)*	" " "	
268.	*Rose Ann Miller*	" " "	Sept. 26, 1850
269.	*Jeremiah C. Lanphier*	" " "	Jan. 4, 1849
270.	Courtland P. S. Betts	" " "	May 13, 1851
271.	*Charles D. Brown*	" " "	April 26, 1859
272.	*John G. O'Brien*	" " "	June —, 1853
273.	*Gerard Bancker*	" " "	Nov. 23, 1852
274.	*Josiah A. Priest*	" " "	June 28, 1848
275.	*Elizabeth Ball (Mrs.)*	July 3, 1842	Aug. 6, 1846
276.	*Charles Denham*	" " "	April 29, 1856
277.	*William H. Moseley*	" " "	Jan. 12, 1852
278.	*S. H. Provost*	" " "	April 8, 1861
279.	*Ann Delia Turcott (Mrs.)*	" " "	Mch. 5, 1845
280.	*George Hillier*	" " "	May 23, 1860
281.	*Eve Blanchard*	" " "	Feb. 25, 1851
282.	*Calvin S. Knight*	" " "	May 28, 1845
283.	*Mary W. Fox (Mrs.)*	" " "	Nov. 17, 1846
284.	*Jeremiah P. Robinson*	" " "	Jan. 6, 1847
285.	Pliny Allen	" " "	Sept. 17, 1842
286.	Louisa Allen (wid. Pliny)	" " "	Sept. 17, 1842
287.	Elizabeth S. A. Curtis	" " "	Sept. 17, 1842
288.	William W. Smith	" " "	Nov. 22, 1842
289.	Deborah Reed (Mrs.)	" " "	Mch. 14, 1855
290.	Mary Ann Smith (Mrs.)	" " "	July 11, 1843
291.	Elizabeth Austin (Mrs.)	" " "	Mch. 25, 1846
292.	Mary Ann Austin	" " "	Mch. 25, 1846
293.	Cynthia Jones	" " "	April 3, 1843
294.	Henry I. Sartwell	" " "	April 15, 1844
295.	Edward I. Smith	Sept. 4, 1842	Jan. 4, 1859
296.	Richard G. E. Humphrys	" " "	Jan. 24, 1845
297.	Myron H. Crafts	" " "	Sept. 17, 1845
298.	John L. Bennett	" " "	Oct. 9, 1844
299.	Amanda Bennett (John L.)	" " "	Oct. 9, 1844
300.	Jane Hustace (Mrs.)	" " "	July 29, 1844
301.	Henry Martin	" " "	Nov. 2, 1843
302.	George Hinman	" " "	Nov. 30, 1842
303.	*Scely Scofield*	" " "	Sept. 9, 1851
304.	*Elizabeth Bennett (Mrs. Moses Stockman)*	" " "	Dec. 9, 1851
305.	*Louisa Johnson (wid. Robert)*	" " "	Nov. 4, 1845
306.	*Charles Frederick Burchett*	" " "	Nov. 30, 1852
307.	Harriet Rice	Nov. 6, 1842	Nov. 7, 1843
308.	Sarah Lewis (Mrs.)	" " "	Mch. 1, 1853
309.	Mary T. West (William G.)	" " "	Dec. 27, 1854
310.	Alice Clifton (Joseph)	" " "	Oct. 30, 1850
311.	Phebe Miller	" " "	June 30, 1863
312.	Emalinda Miller	" " "	Oct. 12, 1847
313.	*Sarah Smith (John)*	" " "	Mch. 15, 1848

No.	Name.	When Received.	When Removed.
314.	*Frances Dotey*	Nov. 6, 1842	Nov. 25, 1844
315.	*Augustus F. Ball*	" " "	Aug. 26, 1846
316.	Mary D. C. Schreiber	Jan. 1, 1843	July 30, 1850
317.	Emily P. Kummell	" " "	May 1, 1854
318.	Betsey Thompson	" " "	Aug. 25, 1851
319.	Eunice Thompson (Mrs.)	" " "	Mch. 15, 1859
320.	Forman Hendrickson	" " "	June 26, 1846
321.	Eleanor Hendrickson (Forman)	" " "	June 26, 1846
322.	Robert Johnson	" " "	Feb. 16, 1847
323.	Nathan Camp	" " "	Sept. 28, 1843
324.	Araty Camp (Nathan)	" " "	Sept. 28, 1843
325.	Albert Dodge	" " "	Nov. 23, 1852
326.	Amzi Camp	" " "	Mch. 25, 1859
327.	*Hannah N. Smith (wid. Mrs. William H. Gates)*	" " "	Feb. 24, 1900
328.	*John Sloane*	" " "	Aug. 5, 1850
329.	*John P. Hull*	" " "	Aug. 17, 1857
330.	*John D. Hart, Jr.*	" " "	Jan. 29, 1853
331.	Margaret L. Fowle (Mrs.)	Mch. 5, 1843	Mch. 6, 1847
332.	John A. Fowle	" " "	Mch. 6, 1847
333.	Mason B. Browning	" " "	Mch. 6, 1844
334.	Moses Christy	" " "	Sept. 5, 1843
335.	Elizabeth Austin Hawes (Mrs.)	" " "	Jan. 16, 1846
336.	Sarah Ann Rowe	" " "	May 1, 1854
337.	*Cornelia Hall*	" " "	June 25, 1845
338.	*Benjamin F. Browning*	" " "	Jan. 7, 1846
339.	*John Stackhouse*	" " "	1843
340.	*John Ranson*	" " "	Nov. 23, 1852
341.	*Angeline White*	May 7, 1843	May 1, 1854
342.	*Elizabeth Waugh (James L.)*	" " "	Aug. 5, 1850
343.	*Emily Hatfield (Mrs. Rogers)*	" " "	Oct. 16, 1855
344.	*Catharine R. Hatfield (Mrs. Minor)*	" " "	Dec. 15, 1851
345.	*Melissa Hatfield (Mrs. Abel. K. Thompson)*	" " "	April 30, 1884
346.	*Amarantha Hatfield*	" " "	Aug. 3, 1846
347.	*Charles R. Hatfield*	" " "	Aug. 27, 1862
348.	*John S. Cook*	" " "	Dec. 17, 1845
349.	*Joseph Terry*	" " "	Nov. 23, 1857
350.	*Benjamin Menair*	" " "	June 12, 1846
351.	*Abby Ann Cooke (Mrs. Ray)*	" " "	Feb. 20, 1846
352.	*Fanny Pollock (Mrs.)*	" " "	Jan. 25, 1849
353.	*Edward A. Clock*	" " "	July —, 1849
354.	*William H. Snow*	" " "	June 18, 1845
355.	*Lucy W. Dresser (Mrs.)*	" " "	Jan. 4, 1853
356.	*Emma Robinson (Hamilton W.)*	" " "	Aug. 5, 1850
357.	*Elizabeth Dennison (Mrs.)*	" " "	Nov. 23, 1852
358.	*Phebe Bancker (Mrs.)*	" " "	Oct. 23, 1849
359.	*Catharine Sigler (Mrs. Scofield)*	" " "	June 28, 1853
360.	*Samuel Elder*	" " "	Nov. 20, 1849
361.	Sarah Hawkins (Willet)	" " "	Jan. 25, 1849
362.	Joseph Harris	" " "	Jan. 14, 1859
363.	Hannah T. French (Mrs.)	" " "	May 2, 1844
364.	Mary Cousins	" " "	Oct. 25, 1873
365.	Eliza Cousins (Mrs. Parker)	" " "	Jan. 7, 1846
366.	Jane Cousins (Mrs. Menair)	" " "	Oct. 11, 1844

No.	Name.	When Received.	When Removed.
367.	Isabella Menair (Benjamin)	May 7, 1843	June 12, 1846
368.	Martha Menair	" " "	1845
369.	Ann Harris (Mrs. Shillington)	" " "	Dec. 29, 1846
370.	John Jenkins Allen	" " "	May 23, 1844
371.	Harriet Allen (John J.)	" " "	May 23, 1844
372.	Isaac Morris	" " "	Mch. 30, 1847
373.	Mary Morris	" " "	Mch. 30, 1847
374.	Horace Dresser	" " "	Feb. 26, 1856
375.	Eliza Testman (wid. John)	" " "	July 11, 1873
376.	Julia B. Meeker (Mrs. Pugsley)	" " "	Nov. 13, 1849
377.	Henry Whittelsey	" " "	April 29, 1879
378.	Rufus Lockwood	" " "	April 2, 1845
379.	Samuel N. Stebbins	" " "	May 6, 1846
380.	*Margaret Murray (Mrs. Fletcher)*	July 2, 1843	July 30, 1851
381.	*Edward F. Treadwell*	" " "	June 15, 1847
382.	*George Pollock*	" " "	Jan. 25, 1849
383.	*William Manwaring*	" " "	Mch. 1, 1853
384.	Lydia W. Bulkley	" " "	Oct. 23, 1849
385.	Martha Ann Day	" " "	April 22, 1851
386.	Elizabeth Ann Watkinson	" " "	Jan. 7, 1850
387.	Jane Cummings Watkinson (Mrs. Elias Gill)	" " "	Feb. 3, 1853
388.	Isaac C. Mayer	" " "	Dec. 16, 1847
389.	Henrietta N. Mayer (Isaac C.)	" " "	Dec. 16, 1847
390.	Samuel R. Morse	" " "	Aug. 30, 1853
391.	Walter Reid	" " "	April 22, 1857
392.	Margaret D. Reid (Walter)	" " "	April 22, 1857
393.	Margaret Salters (Mrs.)	Sept. 4, 1843	Feb. 27, 1855
394.	Catherine Johnson (wid. Henry Hall)	" " "	Jan. 18, 1853
395.	Abigail Stubes	" " "	Mch. 27, 1866
396.	Elizabeth Doak	" " "	April 12, 1844
397.	Marcus B. Sanford	" " "	May 12, 1845
398.	Susan Rochester (wid. Joseph)	" " "	July 28, 1882
399.	Jira Payne	" " "	Dec. 21, 1844
400.	*Sarah Wareham (Mrs.) (Mrs. Edwin S. Pierce)*	" " "	Sept. 17, 1862
401.	*May Lavinia Paige (Mrs.)*	" " "	Oct. 30, 1849
402.	Mary Ann Wright (Mrs.)	Nov. 5, 1843	Feb. —, 1862
403.	Susan Colesworthy (Mrs.)	" " "	July 20, 1847
404.	*Mary Bruorton (Mrs.)*	Jan. 7, 1844	Aug. 22, 1848
405.	*Asahel Jones*	" " "	Aug. 22, 1848
406.	*Mary I. Jones (Asahel)*	" " "	Aug. 22, 1848
407.	*Robert G. Leonori*	" " "	Feb. 15, 1849
408.	*Mary Ann Thompson*	" " "	Aug. 5, 1850
409.	*Sarah Ann Eaton (Mrs.)*	" " "	July 22, 1848
410.	*Sarah Gill (wid. James)*	" " "	Sept. 11, 1862
411.	Samuel Fisher	" " "	Oct. 31, 1848
412.	Mima Ann Fisher (Samuel)	" " "	Oct. 31, 1848
413.	Benjamin M. Wilson	" " "	April 2, 1845
414.	Mary W. Wilson	" " "	April 2, 1845
415.	Maria Clough (wid. Isaac)	" " "	Nov. 28, 1894
416.	Sarah Van Sice (Mrs. Kelsey)	" " "	April —, 1850
417.	Miranda W. Crafts (Myron H.)	" " "	Sept. 17, 1845
418.	Frederick Hennell	" " "	Jan. 28, 1845
419.	Charles W. Benedict	" " "	Jan. 27, 1853

No.	Name.	When Received.	When Removed.
420.	George W. Dunsmore	Jan. 7, 1844	Oct. 12, 1847
421.	Edward Ward	" " "	April 7, 1846
422.	Sophia Ward (Edward)	" " "	April 7, 1846
423.	George Beard	" " "	April 24, 1851
424.	Eleanor Beard (George)	" " "	April 24, 1851
425.	Aurelia Osborn	" " "	April 24, 1851
426.	*James Menair*	Mch. 3, 1844	Oct. 11, 1844
427.	*Alexander F. Welsh*	" " "	Sept. 9, 1851
428.	*Hannah Thompson (Mrs.)*	" " "	Dec. 17, 1845
429.	*Matilda J. Hart (Seth)*	" " "	Nov. 28, 1900
430.	*Henry Ames*	" " "	Nov. 23, 1852
431.	Seth W. Benedict	" " "	Mch. 4, 1856
432.	Fanny R. Benedict (Seth W.)	" " "	Jan. 9, 1854
433.	Ann Louisa Lockwood (Mrs.)	" " "	Mch. 27, 1860
434.	*Margaret Humphreys (Mrs.)*	May 5, 1844	May 10, 1852
435.	Margaret Stephenson (Mrs.)	" " "	April —, 1866
436.	Elizabeth Boozy (Mrs.)	" " "	Dec. 14, 1852
437.	John D. Carnes	" " "	Jan. 26, 1847
438.	*Harriet E. Whittelsey (Mrs. Giles P. Van Ness)*	July 7, 1844	Feb. 10, 1891
439.	*Thomas B. Griffith*	" " "	Mch. 26, 1851
440.	Frances Harris (Mrs.)	" " "	Jan. 14, 1859
441.	Sarah Beach (wid. David)	" " "	Nov. 1, 1847
442.	James W. Higgins	" " "	June 30, 1846
443.	Eleanor R. Higgins	" " "	June 30, 1846
444.	Eleanor Higgins (James W.)	" " "	June 30, 1846
445.	Elizabeth L. Lee (Mrs.)	" " "	Nov. 23, 1852
446.	Eliza Barton (Mrs.)	" " "	April 5, 1849
447.	Lydia Pearson (Mrs.)	" " "	Jan. —, 1847
448.	Maria L. Hills (Mrs.)	Nov. 3, 1844	July 4, 1848
449.	Isaiah Beesley	" " "	Feb. 1, 1849
450.	*Jane Holmes (Mrs.)*	" " "	Oct. 13, 1848
451.	*Thomas E. Smith*	" " "	Feb. 25, 1863
452.	*Gilbert T. Pugsley*	" " "	Nov. 13, 1849
453.	*Francis L. Benedict*	" " "	Mch. 1, 1853
454.	*John Hinchey*	" " "	May 24, 1849
455.	Esther Sears (Mrs.)	Jan. 5, 1845	Dec. 17, 1845
456.	Mary P. Janes (wid. Elijah)	" " "	Jan. 29, 1850
457.	Abby H. Davis (Mrs.) (Mrs. Holmes)	" " "	Nov. 9, 1870
458.	*Chloe Drake (Mrs.)*	" " "	July 30, 1851
459.	*Flora A. Smith (Mrs.)*	" " "	Dec. 1, 1864
460.	*Sarah M. Harris (Mrs.)*	" " "	Sept. 9, 1851
461.	*Mary J. Cox (Mrs. Carnes)*	" " "	Jan. 26, 1847
462.	George W. Pratt	Mch. 2, 1845	June 9, 1853
463.	Mary Pratt (George W.)	" " "	June 9, 1853
464.	David A. Hale	" " "	Sept. 7, 1860
465.	John Springer	" " "	Nov. 13, 1849
466.	Thomas Ritter	" " "	May 12, 1876
467.	Delia M. Ritter (wid. Thomas)	" " "	Jan. 30, 1892
468.	*George F. Glessing*	" " "	May 31, 1855
469.	*John C. West*	" " "	Nov. —, 1858
470.	*John Crowe*	" " "	Aug. 28, 1855
471.	Sarah Van Sice (wid. Joseph)	May 4, 1845	Sept. —, 1861
472.	Amanda Van Sice (Mrs. Montanye)	" " "	Aug. —, 1861
473.	Julia Hale (Mrs.)	" " "	Mch. 27, 1846

No.	Name.	When Received.	When Removed.
474.	Norman L. Hart	May 4, 1845	June 27, 1847
475.	John L. Baillie	July 6, 1845	May 1, 1850
476.	David Ritter	" " "	June 14, 1854
477.	Oliver P. Hatfield	" " "	Jan. 13, 1852
478.	Laura Hatfield	" " "	June 1, 1847
479.	Martha A. Denniston (Mrs. R. W. Ryckman)	" " "	May 27, 1851
480.	Henrietta R. Denniston	" " "	Dec. 15, 1853
481.	Thomas E. Hulse	" " "	May 22, 1855
482.	Pamelia Ann Hulse (Thomas E.)	" " "	May 22, 1855
483.	Catharine Masterson (Mrs. Dinning)	" " "	Jan. 7, 1852
484.	*Henry M. Miller*	" " "	Nov. 23, 1852
485.	*Isaac B. Lott*	" " "	Mch. 1, 1853
486.	*Mary Smith (Mrs.)*	" " "	May 12, 1868
487.	William Thompson	Sept. 7, 1845	June 8, 1858
488.	*Hannah Henderson (Edward T.)*	Nov. 2, 1845	Nov. 23, 1852
489.	John M. Grant	" " "	May 1, 1854
490.	George Walker	" " "	Aug. 9, 1859
491.	Minerva H. Walker (George)	" " "	Aug. 9, 1859
492.	Joseph P. Thompson	" " "	Nov. 15, 1871
493.	Lucy O. Thompson (Joseph P.)	" " "	Jan. 27, 1852
494.	Charles Williams	" " "	Dec. 12, 1872
495.	Eliza Williams (Charles)	" " "	Dec. 12, 1872
496.	William C. Gilman	" " "	Mch. 1, 1849
497.	Eliza Gilman (William C.)	" " "	Mch. 1, 1849
498.	Elizabeth C. Gilman	" " "	Mch. 1, 1849
499.	Maria P. Gilman	" " "	Mch. 1, 1849
500.	Edward W. Gilman	" " "	June 1, 1847
501.	Ira A. Thurber	Jan. 4, 1846	Nov. 24, 1846
502.	Huldah Thurber (Ira A.)	" " "	Nov. 24, 1846
503.	Sarah Jane Low	" " "	Dec. 8, 1851
504.	Sarah H. Springer (wid. John) (Mrs. James W. Redfield)	" " "	Nov. 8, 1860
505.	Gideon Watts Sherman	" " "	June 22, 1847
506.	George S. Winchester	" " "	Nov. 23, 1852
507.	*Sarah Rozat (Guillaume)*	" " "	Aug. 23, 1863
508.	Noah Gilmore	Mch. 1, 1846	Nov. 12, 1852
509.	Horace R. Latimer	" " "	June 2, 1853
510.	Mary B. Latimer (Horace R.)	" " "	June 2, 1853
511.	Marie Louise Newlin	" " "	June 24, 1847
512.	Abigail Ann Wait (Joseph)	" " "	June 27, 1850
513.	*Joseph Wait, Jr.*	" " "	June 27, 1850
514.	*Thomas John Burger*	" " "	Oct. 4, 1849
515.	*Mary Ann Smith (James)*	" " "	Nov. 16, 1861
516.	Oliver P. Scovell	May 3, 1846	Oct. 26, 1852
517.	Edward Burchard	" " "	Nov. 8, 1862
518.	Henry G. Judd	" " "	April —, 1851
519.	Clinton Clapp	" " "	Jan. 12, 1852
520.	Albert L. Comstock	" " "	Dec. 27, 1850
521.	Catharine M. Comstock (Albert L.)	" " "	Dec. 27, 1850
522.	Sarah E. Comstock	" " "	Dec. 27, 1850
523.	James E. H. Wallin	" " "	April 10, 1851
524.	Elizabeth K. Wallin (James E. H.)	" " "	April 10, 1851
525.	Henry A. Merrill	" " "	July 9, 1850
526.	Sarah Merrill (Henry A.)	" " "	July 9, 1850

No.	Name.	When Received.	When Removed.
527.	Marilla W. Hall (Francis M.)	May 3, 1846	Dec. 19, 1854
528.	Phila A. Williams (David S.)	" " "	April 22, 1852
529.	*Ward A. Work*	" " "	Aug. 3, 1848
530.	*James L. Ensign*	" " "	Oct. 9, 1854
531.	*Andrew W. Rose*	" " "	June 25, 1852
532.	*Mary F. Davidson (Amintor)*	" " "	Nov. 18, 1847
533.	*Eliza Moseley (William H.)*	" " "	Jan. 12, 1852
534.	*Martha Jane Moore (Mrs. Scott)*	" " "	Feb. 24, 1852
535.	*Harriet L. Gilman*	" " "	Mch. 1, 1849
536.	*Mary Ellen Vallar (Mrs. Ferdinand Engeholm)*	" " "	Mch. 26, 1852
537.	*Sarah N. Smith*	" " "	April 20, 1890
538.	*Catharine Clifton (Mrs. Van Tuyl)*	" " "	Feb. 24, 1852
539.	*Susan H. Cass*	" " "	Nov. 30, 1852
540.	Edgar W. Davies	July 5, 1846	Mch. 20, 1849
541.	Edward S. Pinney	" " "	Jan. 22, 1850
542.	John B. Alvord	" " "	Jan. 25, 1848
543.	William A. Morgan	" " "	May 31, 1849
544.	Roxana Morgan (William A.)	" " "	May 31, 1849
545.	*Edwin S. Pierce*	" " "	Oct. 30, 1849
546.	*Charles H. Waterbury*	" " "	Feb. 19, 1861
547.	*Joseph T. Whitlock*	" " "	Sept. 2, 1851
548.	*Frederick G. Huntington*	" " "	July 2, 1847
549.	*Emanuel Conart*	" " "	Dec. 27, 1850
550.	*Bruce Pierce*	" " "	Aug. 31, 1852
551.	*James H. Hoyt*	" " "	July 13, 1848
552.	*James Redmond*	" " "	Nov. 7, 1848
553.	*Margaret Place (Robert)*	" " "	July 20, 1848
554.	*Abby A. Bush*	" " "	Feb. 20, 1855
555.	*Rebecca H. Pearl (Mrs. Cady)*	" " "	April 29, 1852
556.	*Elizabeth Laidlaw*	" " "	May 16, 1857
557.	*Louisa C. Halsey (Mrs. McCarty)*	" " "	May —, 1853
558.	*Mary Frances Camp (Mrs. Mott)*	" " "	Nov. 7, 1854
559.	*Ann Eliza Camp*	" " "	Aug. —, 1865
560.	*Mary P. Watkinson*	" " "	Feb. 3, 1852
561.	*Jane F. Clifton (Mrs. Williams)*	" " "	Jan. 11, 1856
562.	*Charlotte Hale*	" " "	Oct. 28, 1852
563.	*Christian R. Hatfield*	" " "	Feb. 2, 1850
564.	*Frances S. Minor (Mrs. Heath)*	" " "	Jan. 21, 1859
565.	John S. Batchelder	Sept. 6, 1846	May 30, 1850
566.	William S. Miller	" " "	Oct. 21, 1852
567.	Frances A. Boyd (Mrs.)	" " "	July 4, 1848
568.	Ann Crosby (Mrs.)	" " "	Feb. 19, 1849
569.	Jane Anderson (Mrs. David Gibbs)	" " "	April 12, 1861
570.	*Frederick Lockwood*	" " "	May 13, 1872
571.	*Lewis T. Halsey*	" " "	Nov. —, 1853
572.	*Ira E. Thurber*	" " "	Oct. 12, 1847
573.	*George Frederick Scott*	" " "	Feb. 24, 1852
574.	*L. Ophelia Benedict (Henry N.)*	" " "	July 8, 1854
575.	*Mary Isabella Dolson*	" " "	Mch. 19, 1861
576.	Julia Ann Barton	" " "	April 15, 1848
577.	*Julia E. Ritter (Mrs. Chase)*	" " "	Oct. 26, 1853
578.	*Caroline M. Titus (Mrs. Smith)*	" " "	Nov. 28, 1894
579.	*Mary Ann Titus (Mrs. Simms)*	" " "	April —, 1861
580.	*Anna D. Smith*	" " "	Oct. 11, 1864

No.	Name.	When Received.	When Removed.
581.	Lucy Morse (Mrs.)	Nov. 1, 1846	April 29, 1851
582.	Cornelia Ensign (Mrs.)	" " "	Oct. 3, 1854
583.	*Henry M. Halsey*	" " "	Oct. 28, 1856
584.	Mary E. Parker (Mrs.)	Mch. 7, 1847	April 22, 1862
585.	Mary C. Fellows (wid. Thomas C. Brown)	" " "	Dec. 21, 1858
586.	Susan T. Sears (Mrs.)	" " "	June 24, 1851
587.	Edward E. Brown	" " "	June 12, 1857
588.	Lucy Batchelder (Mrs.)	" " "	May 30, 1850
589.	James M. West	" " "	May 30, 1850
590.	*Mary Demarest (Mrs.)*	" " "	May 26, 1852
591.	*Alexander J. Henderson*	" " "	May 21, 1855
592.	*Maria Gill (Mrs. Clark)*	" " "	May 8, 1860
593.	*Mary Ann Miller (Mrs. Becker)*	" " "	1858
594.	*William Finlay*	May 2, 1847	May 1, 1849
595.	*John Brown*	" " "	Aug. 22, 1848
596.	Elizabeth T. Judd	" " "	April 17, 1851
597.	Charlotte Sturges (Mrs.)	July 4, 1847	April 29, 1862
598.	*John Lander*	" " "	July 30, 1851
599.	*Isabella Lander (John)*	" " "	July 30, 1851
600.	*Euphemia Lander (Mrs. Peter McMellen)*	" " "	July 30, 1851
601.	*Lawrence P. Mott*	Mch. 7, 1847	Nov. 7, 1854
602.	*Thomas Owen*	" " "	July 2, 1850
603.	Myron J. Frisbie	Sept. 5, 1847	Oct. 13, 1874
604.	Joanna E. Frisbie (wid. Myron J.)	" " "	Dec. 8, 1899
605.	Anna W. Day (E. S.)	" " "	June 9, 1852
606.	Aminda T. Hulse	" " "	Mch. 1, 1858
607.	*Charles S. Smith*	" " "	Jan. 10, 1900
608.	*Archibald Henderson*	" " "	Nov. 3, 1875
609.	Archibald Campbell	Nov. 7, 1847	April 19, 1848
610.	Edwin Johnson	" " "	May 14, 1851
611.	Sidney H. Smith	" " "	Jan. 7, 1852
612.	John Williamson	" " "	Jan. 20, 1848
613.	Catharine Williamson (John)	" " "	Jan. 20, 1848
614.	William Danforth	Dec. 28, 1847	Jan. 4, 1849
615.	Lydia Danforth (William)	" " "	July 9, 1860
616.	Frances A. Danforth	" " "	July 9, 1860
617.	Lucy Ann Brewer (Mrs.)	" " "	Feb. 17, 1848
618.	Marcus Mitchell	" " "	Mch. 27, 1855
619.	Betsey Mitchell (Marcus)	" " "	Mch. 27, 1855
620.	*Margaret L. Winnie*	" " "	Aug. 27, 1861
621.	*Emily Gilman*	" " "	Mch. 1, 1849
622.	Oliver W. Himrod	Feb. 29, 1848	April 29, 1856
623.	Enoch Tindall	" " "	Oct. 3, 1848
624.	Frederick S. Hawley	" " "	Mch. 15, 1859
625.	Calvin Hoyt	" " "	1852
626.	Theodore A. Eaton	" " "	Dec. —, 1852
627.	Mary Ann Huntington	" " "	May 5, 1875
628.	*Elizabeth A. Van Ryper*	" " "	July 12, 1853
629.	*Francis M. Hall*	" " "	Dec. 19, 1854
630.	*Harriet Kingsbury*	" " "	April 22, 1862
631.	*Samuel Hoyt*	" " "	April 29, 1861
632.	*Mary Ann Hoyt (Calvin)*	" " "	1852
633.	*Daniel Coit Gilman*	" " "	Jan. 25, 1849

No.	Name.	When Received.	When Removed.
634.	*William Blewett*	Feb. 29, 1848	Nov. 9, 1867
635.	*Martha L'Amie (Mrs.)*	" " "	Mch. 1, 1858
636.	J. S. Denman (Mrs.)	May 1, 1848	May 25, 1852
637.	Mary Snell (Mrs.)	" " "	Nov. 25, 1866
638.	*Mary Ann Osborn (Mrs.)*	" " "	Nov. 23, 1852
639.	*Mary Ann Snell (Mrs. Lane)*	" " "	June 21, 1884
640.	*John W. Cass*	" " "	Nov. 30, 1852
641.	Jacob Brinkerhoff	June 27, 1848	Mch. 18, 1865
642.	William F. King	" " "	1857
643.	Horace Gould	" " "	June 7, 1850
644.	James D. Smith	" " "	Mch. 31, 1897
645.	Sarah Gould (Horace)	" " "	June 7, 1850
646.	Angeline Dolson (Gabriel L.)	" " "	Jan. 26, 1854
647.	Abigail Plummer (Mrs.)	" " "	Sept. 17, 1850
648.	*Wilhemena Smith (Mrs.)*	" " "	Oct. 11, 1864
649.	Sarah Jane Morse (Samuel R.)	" " "	Jan. 13, 1850
650.	*Augusta Wood*	" " "	Oct. 23, 1851
651.	*Alexander Anderson*	" " "	July 25, 1860
652.	Jacob Brinkerhoff, Jr.	" " "	April 10, 1851
653.	Andrew Jordan	" " "	June 1, 1852
654.	Henry Smith	Aug. 29, 1848	Jan. 6, 1850
655.	Margaret H. Smith (Henry)	" " "	Jan. 6, 1871
656.	Benjamin Lockwood	" " "	Feb. 15, 1851
657.	Eliza Lockwood (Benjamin)	" " "	Feb. 15, 1851
658.	Archibald Hyatt	" " "	Mch. 1, 1858
659.	Sarah Fleming (James)	Oct. 31, 1848	Jan. 10, 1859
660.	Ezra W. Goodrich	" " "	April 5, 1850
661.	Norman A. Calkins	" " "	Dec. 22, 1895
662.	Laura West (John C.)	Jan. 2, 1849	Aug. 7, 1851
663.	Thomas Davies	" " "	Jan. 12, 1852
664.	Jane M. Benedict (Charles M. B.)	" " "	Jan. 27, 1853
665.	*Elsie M. Winnie*	" " "	June 27, 1849
666.	*Mary Ann Davies (Thomas)*	" " "	Jan. 12, 1852
667.	*Nathaniel Shiverick*	" " "	Nov. 8, 1853
668.	Esther Evans (Mrs.)	Feb. 27, 1849	April 16, 1851
669.	Joseph Wills	" " "	Feb. 5, 1850
670.	Susan Sinnixson (Mrs.)	" " "	April 29, 1856
671.	*Alpheus Colburn*	" " "	Mch. 1, 1858
672.	*William D. Russell*	" " "	Jan. 13, 1853
673.	Samuel Delamater	May 1, 1849	July 6, 1852
674.	William H. Niles	" " "	May 20, 1851
675.	Thomas Hinwood	" " "	Nov. 16, 1855
676.	Catharine Stroble	" " "	Feb. 24, 1852
677.	Martin E. Kingman	" " "	April 19, 1853
678.	*Mary C. Parker (Mrs. William H. Newhouse)*	" " "	June 30, 1863
679.	*Theodore Sturges*	" " "	Feb. 24, 1852
680.	*Elizabeth Herring*	" " "	Nov. 23, 1852
681.	*Catharine A. Whittlesey*	" " "	Dec. 10, 1879
682.	Ann Eliza Meeker (Mrs.)	June 26, 1849	Mch. 15, 1853
683.	Theodore L. Atkins	" " "	July 1, 1852
684.	Catharine Magee	" " "	Dec. 24, 1861
685.	*John B. Buxton*	" " "	Sept. 25, 1851
686.	*Joseph Heath*	" " "	Feb. 24, 1863
687.	*Mary Elizabeth Testman*	" " "	Nov. 8, 1858

No.	Name.	When Received.	When Removed.
688.	*Charles M. Miller*	June 26, 1849	Mch. 23, 1852
689.	*Alexander Magee*	" " "	Jan. 11, 1871
690.	*Elizabeth R. Collins (Mrs.)*	" " "	June 28, 1853
691.	*Christina Miller (Mrs. C. R. Hatfield)*	" " "	Aug. 27, 1862
692.	William B. Shotwell	Aug. 28, 1849	Oct. 18, 1850
693.	Robert Ayre	" " "	Aug. 30, 1853
694.	*Louise Frances Parker (Mrs. Edward Townsend)*	" " "	June 30, 1863
695.	*James Bowles*	" " "	May 20, 1851
696.	*Anne P. Bowles (James)*	" " "	May 20, 1851
697.	Nancy Campbell	Oct. 30, 1849	Feb. 28, 1851
698.	*Charlotte S. Whitlock*	" " "	Sept. 2, 1851
699.	*Elizabeth D. Thompson*	" " "	Dec. 5, 1850
700.	William D. Smith	Dec. 31, 1849	April 20, 1858
701.	Sarah W. Smith (William D.)	" " "	April 20, 1858
702.	Joseph Chapin	" " "	June 12, 1857
703.	James K. Warren	" " "	May 14, 1851
704.	Mary S. B. Bradley (Moses B.)	" " "	Jan. 9, 1851
705.	James Edward Pringle	" " "	May 15, 1855
706.	Harriet M. Jones (Mrs.)	" " "	Sept. 10, 1853
707.	*Marianne Inwood*	" " "	Nov. 2, 1854
708.	*Georgianna M. Bartlett (Amos G.)*	Feb. 26, 1850	July 17, 1856
709.	*Thomas Rutherford*	" " "	Nov. 11, 1862
710.	*David D. Ayres*	" " "	Jan. 9, 1855
711.	Matthew W. Starr	" " "	April 14, 1869
712.	Mary M. Starr (Matthew W.)	" " "	April 14, 1869
713.	Amos G. Bartlett	" " "	Jan. 17, 1856
714.	George Taylor	" " "	Nov. 24, 1852
715.	*Maria Wood (Ira)*	April 30, 1850	Oct. 23, 1851
716.	Samuel Ewing	" " "	1859
717.	Elizabeth Taylor (Mrs.)	" " "	1857
718.	Emma Taylor (wid. Wm. H. Gilson)	" " "	Oct. 30, 1878
719.	Amelia Taylor (wid. John A. Freeman)	" " "	Oct. 8, 1862
720.	Mary Simond	" " "	June 24, 1851
721.	E. L. Robinson (Russel W.)	" " "	Oct. 5, 1881
722.	James Edwin Vickridge	July 1, 1850	May 1, 1854
723.	Mary Van Duyn	" " "	Mch. 24, 1852
724.	George P. Tindall	" " "	Aug. 14, 1854
725.	Benjamin D. Evans	" " "	May 1, 1854
726.	*Margaretta Testman (Mrs. Frederick Adams)*	" " "	April 6, 1859
727.	Ann M. Dayton (Mrs. Jas. Redford)	Aug. 26, 1850	Feb. 12, 1858
728.	Joseph E. Woodbridge	Oct. 29, 1850	June 2, 1853
729.	Sarah E. Woodbridge (Joseph E.)	" " "	June 2, 1853
730.	George Brown	" " "	Dec. 4, 1852
731.	Emma Brown (George)	" " "	May 26, 1854
732.	George B. Dickenson	Dec. 31, 1850	Mch. —, 1853
733.	Clinton P. Scoville	" " "	Oct. 28, 1856
734.	John A. Johnston	" " "	Sept. 10, 1851
735.	Anna G. Johnston (John A.)	" " "	Sept. 26, 1853
736.	Abagail Summer (Mrs.)	" " "	Nov. 28, 1894
737.	Morris J. Franklin	Feb. 26, 1851	Jan. 5, 1858
738.	Azerbah C. Shipman	" " "	Mch. —, 1861
739.	George Lawrence	" " "	June 25, 1851

No.	Name.	When Received.	When Removed.
740.	Walter Jackson	Feb. 26, 1851	Feb. 27, 1855
741.	*Sarah Lawrence (William)*	" " "	Dec. 15, 1851
742.	*Genet Jackson (Walter)*	" " "	Feb. 27, 1855
743.	Joseph Woodbridge	April 29, 1851	Mch. 23, 1852
744.	Charles L. Woodbridge	" " "	June 2, 1853
745.	M. Isabella S. Hale (David A.)	" " "	Sept. 7, 1860
746.	David Owen	" " "	June 25, 1856
747.	*Halpern Albert*	" " "	Dec. 30, 1862
748.	*Ephraim Menachem Epstein*	" " "	April 23, 1857
749.	*George W. Whiting*	" " "	Jan. 19, 1858
750.	*Charles G. Parsons*	" " "	Mch. 1, 1858
751.	Dorothy Moses (Aaron)	July 1, 1851	Oct. 13, 1869
752.	Olive C. Moses (John)	" " "	Dec. —, 1865
753.	Amos Temple	" " "	July 5, 1853
754.	Luther Halsey Gulick	" " "	Aug. 24, 1852
755.	Richard C. Dunn	" " "	April 6, 1854
756.	Mary E. Wilbor (William H.)	" " "	April 27, 1854
757.	*James Short*	" " "	Feb. 14, 1855
758.	*John Short*	" " "	April 29, 1856
759.	Henry Judson	Sept. 1, 1851	Jan. 16, 1852
760.	Sarah F. Bowers	" " "	Aug. 27, 1861
761.	George Jackson	" " "	June 29, 1852
762.	*Edward S. Wells*	" " "	June 30, 1863
763.	*Joel M. Howard*	" " "	Sept. 26, 1854
764.	*George M. Stites*	" " "	Mch. 1, 1874
765.	*Maria L. Stites (George M.)*	" " "	Mch. 5, 1878
766.	Henry C. Conkling	" " "	Dec. 28, 1854
767.	Augustus Gaylord	Oct. 28, 1851	June 6, 1854
768.	Martha Gaylord (Augustus)	" " "	June 6, 1854
769.	Phillis Cooper (Mrs.)	" " "	Mch. 27, 1881
770.	Richard Edwards	" " "	April 29, 1856
771.	Jane Edwards (Richard)	" " "	April 29, 1856
772.	Esther Sears	" " "	July 1, 1854
773.	William Lord	" " "	Mch. —, 1874
774.	William Holdridge	" " "	May 24, 1855
775.	Eliza G. Holdridge (William)	" " "	May 24, 1855
776.	*Henry C. Hall*	" " "	April 11, 1873
777.	*Cornelius Neafie*	" " "	Nov. 30, 1852
778.	*Sarah Ann Lord (wid. William)*	" " "	Nov. 3, 1880
779.	Joseph Wills	Dec. 30, 1851	Sept. 17, 1853
780.	Smith Curtis	" " "	June 9, 1852
781.	Elizabeth Frances Gaines	" " "	Oct. 3, 1853
782.	Moses Cristy	" " "	Aug. 20, 1861
783.	Harriet Cristy (Moses)	" " "	Aug. 20, 1861
784.	Jane Menair (James)	" " "	Feb. —, 1867
785.	William E. Whiting	" " "	June 5, 1858
786.	Ann L. Whiting (William E.)	" " "	June 5, 1858
787.	Charles Clark	" " "	July 1, 1856
788.	Diana Caesar (wid. Friend)	" " "	Jan. 25, 1859
789.	Thomas Murdock	" " "	Mch. 22, 1853
790.	Jane Hamilton Murdock (Thomas)	" " "	Mch. 22, 1853
791.	*Isabella Graham Ritter (Mrs. Henry L. Stevenson)*	" " "	April 10, 1866
792.	*Augustus H. Farlin*	" " "	Nov. 1, 1853
793.	*John M. Wilcox*	" " "	Nov. 6, 1855

No.	Name.	When Received.	When Removed.
794.	*Anna Maria Wilcox (John M.)*	Dec. 30, 1851	Feb. 20, 1855
795.	*Josiah F. Wright*	" " "	April 27, 1852
796.	*Sarah Mitchell*	" " "	Mch. 27, 1855
797.	*Elizabeth W. Forbes*	" " "	July 16, 1887
798.	Harriet Elizabeth Chapin (Jos. W.)	" " "	Nov. 22, 1860
799.	*Mary B. Bennett (wid. Henry)*	" " "	Oct. 28, 1856
800.	James Duff	Mch. 1, 1852	June 29, 1854
801.	Martha Duff (James)	" " "	June 29, 1854
802.	Susan Wills (Joseph)	" " "	Sept. 17, 1853
803.	Clement E. Beebe	" " "	April 20, 1854
804.	Rebecca Story	" " "	Dec. 26, 1854
805.	John A. Seymore	" " "	July 19, 1855
806.	John Vernon	" " "	Feb. 27, 1855
807.	Alonzo S. Ball	" " "	Oct. 25, 1853
808.	Eliza W. Ball (Alonzo S.)	" " "	Oct. 25, 1853
809.	Mary C. Hosier (Mrs. Norman A. Calkins)	" " "	
810.	Moses Brown	" " "	May 26, 1854
811.	Thomas D. Conover	" " "	Nov. 28, 1894
812.	Jerome Husted	" " "	Dec. 10, 1860
813.	Edwin F. Strickland	" " "	June 1, 1854
814.	Ellen Smith	" " "	June 28, 1866
815.	Sarah Smith	" " "	
816.	Elizabeth Henderson (Mrs. James D. Smith)	" " "	April 24, 1871
817.	Huldah G. Brown	" " "	May 26, 1854
818.	Joseph Enscoe	" " "	Oct. 28, 1856
819.	Beulah Y. Terry (wid. Samuel)	April 27, 1852	Oct. 8, 1862
820.	John A. Sterry	" " "	May 1, 1865
821.	Charles E. Latimer	" " "	Dec. 7, 1852
822.	*Frances Emeline Terry (Mrs. Oliver Barratt)*	" " "	Mch. 14, 1894
823.	*T. F. Tracy*	" " "	Nov. 23, 1854
824.	Lydia D. Parker	June 29, 1852	June 7, 1855
825.	James H. Grovestien	" " "	June 7, 1854
826.	Anna V. Grovestien (James H.)	" " "	June 7, 1854
827.	Mary McBride (wid. William)	" " "	Aug. 16, 1853
828.	*Edgar J. Day*	" " "	Nov. 28, 1894
829.	*Richard Augustus Dorman*	" " "	
830.	*Maria Ritter (Mrs. John D. Manning)*	" " "	June 10, 1897
831.	Sarah Wood (wid. Samuel)	Aug. 31, 1852	Nov. 24, 1852
832.	Sarah Frances Benedict	Dec. 28, 1852	Dec. 19, 1856
833.	Charlotte G. Conner	" " "	June 14, 1854
834.	John West	Mch. 1, 1853	Mch. 15, 1859
835.	Langdon S. Ward	" " "	Oct. 9, 1854
836.	Isabella Draper (Henry)	" " "	Dec. 7, 1870
837.	Henry E. Staniford	April 26, 1853	Mch. 4, 1856
838.	Patrick James Golden	" " "	June 26, 1855
839.	Mary Ann Golden (Patrick J.)	" " "	Sept. 4, 1855
840.	Maria Sumner (John)	June 28, 1853	June 16, 1856
841.	Albert L. Comstock	" " "	Aug. 30, 1854
842.	Catharine N. Comstock (Albert L.)	" " "	Aug. 30, 1854
843.	Sarah E. Reed (Jehiah)	" " "	Aug. 30, 1854
844.	Rachel Kimmons	Aug. 30, 1853	Oct. 28, 1856
845.	Pliny F. Whiting	" " "	Oct. 11, 1864

No.	Name.	When Received.	When Removed.
846.	William Corp	Nov. 1, 1853	Feb. 28, 1854
847.	Sarah Ann Corp (William)	" " "	Feb. 28, 1854
848.	Homer W. Keeler	" " "	Jan. 2, 1857
849.	William H. Colton	" " "	Sept. 14, 1854
850.	Ann Hartshorn (Philander)	Dec. 26, 1853	Sept. 18, 1857
851.	Curtis Boynton	" " "	Oct. —, 1858
852.	Elizabeth G. Boynton	" " "	Mch. 8, 1859
853.	William B. Boynton	" " "	Nov. 4, 1856
854.	Samuel Holmes	" " "	April 2, 1870
855.	William B. Holmes	" " "	June 2, 1870
856.	John S. Gridley	" " "	Mch. 18, 1856
857.	Elizabeth Schapps (wid. Cornelius)	" " "	Dec. 14, 1863
858.	Camillus Farrand	" " "	July 22, 1863
859.	Rebecca M. Snyder (John W.)	" " "	June 8, 1858
860.	Eliza Jane Palmer (C. W.)	Feb. 27, 1854	Feb. 19, 1858
861.	Jeanette Ellen McIntyre	" " "	April 8, 1861
862.	Philinda P. Jones (Mrs. G. B. Cowper)	" " "	Jan. 20, 1860
863.	*Joseph Greatbach*	" " "	Dec. —, 1857
864.	Edward Pratt	May 1, 1854	April 4, 1861
865.	Sarah B. Pratt (wid. Edward)	" " "	June 5, 1866
866.	Edmund W. Clark	" " "	Dec. 11, 1855
867.	Thomas E. Cornwall	" " "	Nov. 13, 1854
868.	Elizabeth Gilman Thompson (wid. Joseph P.)	" " "	Dec. 24, 1892
869.	*Amzi Lewis Camp*	" " "	Mch. 11, 1890
870.	*Amelia M. Girling (Robert)*	" " "	Jan. 10, 1867
871.	*Mary Jane Henderson*	" " "	Aug. 29, 1854
872.	*Edward Smith Ward*	June 27, 1854	Sept. 16, 1855
873.	*Catharine Matilda Peck (Benjamin)*	" " "	April 15, 1859
874.	Jacob Brinkerhoff, Jr.	Oct. 31, 1854	Dec. 21, 1893
875.	Susan Mayereau (Bernard A.)	" " "	Dec. 25, 1857
876.	Isaac W. Barnum	" " "	Mch. 28, 1857
877.	Jeanette Barnum (Isaac W.)	" " "	Mch. 28, 1857
878.	William H. Raymond	" " "	May 20, 1862
879.	*Louisa Highfield*	" " "	Feb. 24, 1863
880.	Mary Middleton (John)	Jan. 2, 1855	July 12, 1867
881.	William Gilchrist	" " "	Dec. 16, 1858
882.	Levi A. Fuller	Feb. 27, 1855	Nov. 26, 1859
883.	Thomas Warriner	" " "	Oct. 4, 1859
884.	James Davis	" " "	Mch. 11, 1882
885.	Louise Jane Davis (wid. James)	" " "	Dec. 8, 1897
886.	William P. Tuttle	" " "	Nov. 6, 1857
887.	*Abraham Van Tassel*	" " "	Mch. 8, 1861
888.	Robert Rodger	May 1, 1855	Aug. 9, 1859
889.	Jane Shields Rodger (Robert)	" " "	Aug. 9, 1859
890.	Electa M. Sheldon (wid. Berthier M.)	" " "	June 13, 1856
891.	Sarah Smith (J. Gordon)	" " "	Jan. 25, 1856
892.	Charlotte Landsdown (James P.)	" " "	April 9, 1860
893.	*Isabella J. Camp (Mrs. Alonzo Austin)*	" " "	May 9, 1871
894.	*Nathan Henry Camp*	" " "	Sept. 27, 1864
895.	*William Wood*	" " "	Oct. 13, 1855
896.	*William Montfort*	" " "	Mch. 7, 1858
897.	*Oliver S. Atkins*	" " "	Jan. 25, 1856
898.	*Henry W. Hulse*	" " "	Mch. 23, 1858
899.	Margaret Salters (Mrs.)	" " "	Oct. 25, 1857

No.	Name.	When Received.	When Removed.
900.	Edward B. Hatch	June 26, 1855	June 29, 1860
901.	James Bedford	Aug. 28, 1855	Feb. 12, 1858
902.	Frederick S. Boyd	" " "	Mch. 3, 1896
903.	*Hannah Bissell (wid. Samuel M.)*	" " "	Mch. 27, 1868
904.	Margaret A. Curtis (Edwin)	Oct. 30, 1855	Mch. 6, 1878
905.	Charles A. Alden	" " "	April 25, 1856
906.	Maria Owen (David)	" " "	June 20, 1856
907.	Cornelia L. Turner (J. Hart)	" " "	April 14, 1864
908.	M. Jeanette Farrand (Camillus)	" " "	Jan. 11, 1861
909.	Christina L. Link (Frederick)	" " "	
910.	*Frederick Link*	" " "	
911.	*Elizabeth Merritt (Andrew)*	" " "	Oct. 4, 1859
912.	*David Robbins*	Dec. 31, 1855	July —, 1858
913.	Relief Robbins (David)	" " "	Mch. 30, 1876
914.	Anson Blake	Feb. 26, 1856	Nov. 29, 1864
915.	Mary C. Blake (Anson)	" " "	Nov. 29, 1864
916.	Benjamin Barr	" " "	Aug. 5, 1856
917.	*William Henderson*	" " "	Aug. 27, 1861
918.	*Mary Ann Linton (wid. John)*	" " "	Oct. 4, 1859
919.	*Lydia Ann Cooper (Mrs. John Oatalina)*	" " "	Nov. 28, 1894
920.	Sarah Thompson (John W.)	April 29, 1856	May 11, 1867
921.	Clementine D. Rutherford (Thomas)	" " "	Nov. 8, 1862
922.	Henry C. Halsey	" " "	June 28, 1858
923.	Elizabeth Halsey (Henry C.)	" " "	June 28, 1858
924.	Amanda H. F. Hall (wid. Henry C.)	" " "	Jan. 24, 1894
925.	*Harriet Brewster*	" " "	Mch. 9, 1886
926.	*Robert Allen*	" " "	July —, 1880
927.	Mary E. Wilbor (William H.)	July 1, 1856	Nov. 6, 1866
928.	Hiram F. Beebe	" " "	April 14, 1869
929.	Rebecca M. Beebe (Hiram F.)	" " "	April 14, 1869
930.	William C. Hickok	" " "	April 14, 1869
931.	Sarah E. Hickok (William C.)	" " "	April 14, 1869
932.	Elizabeth P. Taylor	" " "	Oct. 2, 1860
933.	Clement E. Beebe	" " "	Dec. 8, 1857
934.	David N. Beebe	" " "	Oct. 20, 1860
935.	*Robert Ferguson*	" " "	June 28, 1864
936.	*Mary Harding (James)*	" " "	Mch. 25, 1859
937.	Maria Connolly (James)	Sept. 1, 1856	Jan. 17, 1890
938.	*Charles C. Converse*	" " "	May 6, 1862
939.	E. C. Benton	Oct. 28, 1856	Mch. 6, 1866
940.	Benjamin Howard	" " "	Jan. 30, 1867
941.	Mary Brewster (Nathan)	" " "	July 17, 1857
942.	*Sarah Taylor (James)*	" " "	Nov. 17, 1865
943.	*John Wightman*	" " "	Mch. 26, 1858
944.	John M. Grant	" " "	Oct. 28, 1856
945.	Jesse Carpenter	Dec. 30, 1856	Jan. 20, 1860
946.	Abagail H. Carpenter (Jesse)	" " "	Jan. 20, 1860
947.	Isabella D. Marsh (Joseph G.)	" " "	May 4, 1858
948.	Thomas Jones	" " "	Feb. 24, 1863
949.	Alvan H. Turner	" " "	Mch. 9, 1867
950.	Mary G. Holmes (Samuel)	" " "	April 20, 1870
951.	Franklin Stebbins	" " "	Dec. 28, 1858
952.	*George L. Allen*	" " "	Oct. 16, 1857
953.	Sarah W. Turner (wid. Abram H.)	Feb. 24, 1857	Dec. 15, 1886

No.	Name.	When Received.	When Removed.
954.	Joshua B. Hall	April 20, 1857	Feb. 25, 1863
955.	David Fitch	" " "	Oct. 4, 1859
956.	*Levi M. Bates*	" " "	Oct. 10, 1891
957.	*Martha A. Bates (Levi M.)*	" " "	June 18, 1890
958.	*Alonzo E. Austin*	" " "	Mch. 25, 1859
959.	T. L. Snyder	June 26, 1857	June 29, 1858
960.	Julia L. Snyder (T. L.)	" " "	June 29, 1858
961.	Edwin S. Pierce	" " "	Feb. 22, 1862
962.	*John W. Crane, Jr*	Aug. 28, 1857	Mch. 8, 1869
963.	James G. Caldwell	Oct. 23, 1857	Aug. 25, 1864
964.	Eliza Caldwell (wid. James G.)	" " "	Dec. 13, 1864
965.	Wallace E. Caldwell	" " "	Dec. 13, 1864
966.	Corinth Caldwell (Wallace E.)	" " "	Dec. 13, 1864
967.	Julia Reed Davis (Samuel R.)	Dec. 29, 1857	Dec. 27, 1859
968.	Sarah Jane Peterson	" " "	Sept. 11, 1861
969.	Rosetta M. Wright (wid. Isaac)	" " "	May 28, 1896
970.	Mary C. West (William G.)	" " "	Aug. 21, 1860
971.	Seth W. Benedict	" " "	Nov. 10, 1869
972.	Anna Elizabeth Benedict (Seth W.)	" " "	Mch. 7, 1872
973.	Sarah Frances Benedict (Mrs. Arthur T. Pierson)	" " "	Aug. 28, 1860
974.	Emily J. Benedict	" " "	Mch. 15, 1871
975.	William W. Ingersoll	Mch. 1, 1858	June 25, 1862
976.	Mary Jane Ingersoll (Wm. W.)	" " "	June 25, 1862
977.	Sarah R. Fisher (Aaron A.)	" " "	May 23, 1860
978.	Harriet Pond (wid. Lewis)	" " "	May —, 1866
979.	Harriet L. Pratt (Milo)	" " "	June 26, 1866
980.	Fanny S. Eddy (wid. Hiram)	" " "	July 9, 1864
981.	Horatio Underwood	" " "	Mch. 21, 1865
982.	Elizabeth M. A. Underwood (Horatio)	" " "	Mch. 21, 1865
983.	Robert Tovey	" " "	April 27, 1863
984.	*Aaron A. Fisher*	" " "	May 23, 1860
985.	*Joel E. Fisher*	" " "	June 28, 1861
986.	*Eliza Pooler (John W.)*	" " "	May 26, 1880
987.	*Charles Henry Pratt*	" " "	April 26, 1865
988.	Austin Abbott	April 27, 1858	Mch. 6, 1866
989.	Ellen L. G. Abbott (Austin)	" " "	Mch. 6, 1866
990.	George L. Dale	" " "	Mch. 1, 1861
991.	Harriet B. Dale (George L.)	" " "	Mch. 1, 1861
992.	Walter B. Sheldon	" " "	April 9, 1864
993.	Mary M. Crehore (Horace C.)	" " "	
994.	Henry M. Barrowes	" " "	
995.	Mary Jane Wilson (Mrs. Munson)	" " "	June 11, 1860
996.	Samuel P. Holmes	" " "	April 27, 1864
997.	Eleanor A. Holmes (Samuel P.)	" " "	April 27, 1864
998.	*Robert Girling*	" " "	Oct. 19, 1887
999.	*William F. West*	" " "	Aug. 21, 1860
1000.	*Sarah M. Bowker (Mrs. Charles F. Rodgers)*	" " "	Jan. 7, 1875
1001.	*Mary O. Davis*	" " "	Aug. 16, 1862
1002.	*Mary E. Starr (Mrs. Ward C. Pardee)*	" " "	Feb. 5, 1867
1003.	*Margaret Blackwood*	" " "	Feb. —, 1868
1004.	*Robert H. Eddy*	" " "	July —, 1864
1005.	*Louisa Lockwood (Mrs. Casper H. Ritter)*	" " "	May 3, 1871

No.	Name.	When Received.	When Removed.
1006.	*Flora W. Smith*	April 27, 1858	Dec. 13, 1864
1007.	*Ann Magee (Alexander)*	" " "	Jan. 11, 1871
1008.	*Julia D. Halsey (Mrs. W. F. Brown)*	" " "	Mch. 6, 1869
1009.	*Anna Ritter (Mrs. Anthony Lane)*	" " "	April 23, 1873
1010.	*George T. Cook*	" " "	Sept. 9, 1869
1011.	*Henry Heath*	" " "	Jan. 21, 1859
1012.	*Israel Minor, Jr*	" " "	Jan. 21, 1859
1013.	*John C. Minor*	" " "	Jan. 21, 1859
1014.	H. Maria Newcomb (Harvey)	June 29, 1858	Mch. 3, 1868
1015.	C. Antoinette Bassett (William D.)	" " "	Mch. 31, 1870
1016.	Eliza Tovey (Robert)	" " "	April 14, 1864
1017.	Mary S. Taylor (Charles F.)	" " "	June 3, 1863
1018.	Caleb B. Knevals	" " "	
1019.	Emeline Minor (wid. George)	" " "	Jan. —, 1862
1020.	Edwin Miner	" " "	April 8, 1863
1021.	Maria Elizabeth Miner	" " "	April 8, 1863
1022.	James H. Grovesteen	" " "	Oct. 1, 1862
1023.	Anna V. Grovesteen (James H.)	" " "	Oct. 1, 1862
1024.	Lafayette Ranney	" " "	Feb. 15, 1883
1025.	Adaline E. Ranney (Lafayette)	" " "	Jan. 4, 1865
1026.	Mary A. Ranney	" " "	April 1, 1862
1027.	Rufus O. Mason	" " "	Feb. 15, 1860
1028.	Francis H. Holton	" " "	June 24, 1863
1029.	Anna M. Holton (Francis H.)	" " "	June 24, 1863
1030.	Sophia Kingman (wid. Willard)	" " "	Feb. 2, 1895
1031.	Mary E. Allerton	" " "	Nov. 19, 1875
1032.	Abagail Belden (wid. William)	" " "	Dec. 24, 1861
1033.	Abagail B. Whelpley (wid. Samuel)	" " "	Dec. 24, 1861
1034.	*Frederick M. Robinson*	" " "	Mch. 20, 1878
1035.	*Henry Clay Miner*	" " "	Mch. 29, 1899
1036.	*Charles A. White*	" " "	June 3, 1863
1037.	*Willard W. White*	" " "	Aug. 4, 1880
1038.	*Fannie E. Frisbie (Mrs. Henry Hayes)*	" " "	Jan. 12, 1866
1039.	*Jane E. Van Arsdale*	" " "	Jan. 7, 1863
1040.	*Mary A. Taylor (William)*	" " "	Jan. 2, 1875
1041.	*Harriet Winship (Albert L.)*	" " "	July 1, 1863
1042.	*Aroline C. Hall*	" " "	Dec. 21, 1892
1043.	*William W. Holder*	" " "	Nov. 28, 1894
1044.	Jonathan F. Morris	" " "	June 30, 1858
1045.	A. Stoyel Cady	Aug. 31, 1858	July 12, 1897
1046.	Henry Hayes	" " "	Jan. 12, 1866
1047.	*Francis H. Kyte*	" " "	Nov. 28, 1894
1048.	*Henry Baldwin*	" " "	Oct. 27, 1862
1049.	*Harrison Parker*	" " "	April 19, 1864
1050.	*Susan A. Ramsdell (Ezra B.)*	" " "	Mch. 8, 1861
1051.	Richard G. Pardee	Nov. 1, 1858	Feb. 14, 1869
1052.	Rebecca C. Pardee (wid. Richard G.)	" " "	Dec. 30, 1869
1053.	Ward C. Pardee	" " "	Feb. 5, 1867
1054.	Cecilia Rumsey	" " "	Mch. 4, 1863
1055.	Adon Smith	" " "	May 29, 1872
1056.	Louisa Smith (Adon)	" " "	Jan. —, 1860
1057.	Jeanette M. Huntington (wid. Selden)	" " "	May 4, 1879
1058.	Emily S. Huntington	" " "	Nov. 15, 1879
1059.	Eliza M. Sylvester (Fordyce)	" " "	Jan. 28, 1887

No.	Name.	When Received.	When Removed.
1060.	Mary K. Thompson (wid. Artemas E.)	Nov. 1, 1858	Nov. 28, 1894
1061.	Mary L. Thompson (Fred. F.)	" " "	
1062.	James Seymour	" " "	
1063.	Elizabeth St. John Seymour (Jas.)	" " "	April 18, 1895
1064.	Mary A. Hawley (wid. Aaron)	" " "	Jan. 16, 1884
1065.	Frances A. Hawley	" " "	April 25, 1891
1066.	Elijah C. Baldwin	" " "	Nov. 22, 1860
1067.	John Danforth	" " "	June 30, 1860
1068.	Mary Matilda Miller	" " "	Sept. 11, 1874
1069.	*Walter Lipe*	" " "	
1070.	*Artemas E. Thompson*	" " "	Feb. 26, 1870
1071.	*Elizabeth Denham (Mrs. W. H. Haskins)*	" " "	Dec. 12, 1873
1072.	*Emma Denham (Mrs. William H. Maynard)*	" " "	Nov. 28, 1894
1073.	*Martha E. Davisson*	" " "	April 27, 1860
1074.	Snowden R. Bayard	Dec. 28, 1858	April 7, 1863
1075.	*William Baldwin Fletcher*	" " "	Nov. 22, 1860
1076.	*John Hanson Thompson*	" " "	Mch. 16, 1863
1077.	Julia Johnson (wid. George)	Mch. 1, 1859	Nov. 1, 1884
1078.	William W. Niles	" " "	Mch. 29, 1869
1079.	Isabel W. Niles (William W.)	" " "	Mch. 29, 1869
1080.	Edward Conner	" " "	June 25, 1861
1081.	Susan J. Conner	" " "	June 25, 1861
1082.	William L. Alden	" " "	Nov. 26, 1862
1083.	L. Almira Robbins	" " "	May 4, 1864
1084.	Ellen Jones	" " "	Feb. 13, 1860
1085.	Elizabeth Everett (Thomas R.)	" " "	Dec. 24, 1859
1086.	Caroline H. McIntyre (Mrs. David Weston)	" " "	May 8, 1872
1087.	Sarah A. Pelton (Timothy D.)	" " "	Aug. —, 1866
1088.	Anna Monell (Claudius L.)	" " "	June 2, 1863
1089.	Simney Walley (Henry C.)	April 26, 1859	Mch. 9, 1866
1090.	Julia A. Janes (Mrs. David B. Sandford)	" " "	April 22, 1862
1091.	Charles Gates	" " "	Mch. 1, 1864
1092.	Harriet P. R. White (Amos C.)	" " "	Oct. 9, 1875
1093.	Robert H. Robinson	" " "	1899
1094.	Mary C. Robinson (Robert H)	" " "	Dec. 9, 1882
1095.	Susan McGregor	" " "	May 8, 1860
1096.	*Oliver Barratt*	" " "	Mch. 14, 1894
1097.	*Amariah B. Vaughan*	" " "	April —, 1871
1098.	*Clara B. Jenkins (George W.)*	" " "	May 31, 1861
1099.	*Francis B. Nicol*	" " "	Jan. 3, 1878
1100.	*Clorinda B. Nicol (wid. Francis B.)*	" " "	Dec. 24, 1886
1101.	Maria C. Megary (Dennis)	June 28, 1859	Oct. 27, 1871
1102.	David Chichester	" " "	Jan. 11, 1861
1103.	Elisha Doolittle	" " "	Dec. 8, 1869
1104.	Theresa Doolittle	" " "	Dec. 8, 1869
1105.	Charles Alfred Tyler	" " "	Nov. 28, 1894
1106.	Cornelia F. Tyler (Charles A.)	" " "	Nov. 28, 1894
1107.	Mary Hyatt (Theodore)	" " "	Sept. 29, 1875
1108.	Lucy Hayes (Horace)	" " "	April 14, 1863
1109.	Harriet H. Peters (wid. Absalom)	" " "	May 27, 1890

No.	Name.	When Received.	When Removed.
1110.	Mary Elizabeth Ward (Albert S.)	June 28, 1859	Jan. 2, 1864
1111.	Robert A. Williams	" " "	May 8, 1860
1112.	Catherine D. Williams (Robert A.)	" " "	May 8, 1860
1113.	*Charles Kay*	Aug. 30, 1859	Mch. 1, 1864
1114.	John C. Taylor	Nov. 1, 1859	Oct. 24, 1860
1115.	Lewis Chichester	" " "	Aug. 29, 1867
1116.	Clarissa Chichester	" " "	Aug. 29, 1867
1117.	Sarah Chichester	" " "	April 27, 1863
1118.	William Corrie	" " "	Nov. 28, 1894
1119.	Isabella Corrie (William)	" " "	Nov. 28, 1894
1120.	Celia Weston (Milton)	" " "	Oct. 2, 1866
1121.	Ellen W. Dorchester (Mrs. Rulliffson)	" " "	Oct. 17, 1865
1122.	*Elizabeth H. Gale*	" " "	June 17, 1868
1123.	*Sarah Helen Gale*	" " "	June 17, 1868
1124.	Frances P. Sweet	Dec. 27, 1859	Nov. 28, 1894
1125.	William S. Adamson	" " "	June 28, 1861
1126.	Margaret S. Gavitt (John E.)	" " "	Aug. 4, 1875
1127.	Amanda E. King (Thomas)	" " "	Feb. 10, 1869
1128.	Isaiah W. Sylvester	" " "	Jan. 18, 1865
1129.	*Charles W. Opdyke*	" " "	Jan. 7, 1863
1130.	Zenas R. Hinckley	Feb. 28, 1860	June 2, 1864
1131.	Elizabeth R. Hinckley (wid. Zenas R.)	" " "	May 19, 1871
1132.	Henry Hastings	" " "	Aug. 12, 1861
1133.	*Harriet E. Parker (Mrs. William L. Fisher)*	" " "	Nov. 28, 1894
1134.	*Elizabeth L. Ellis (Mrs. Stanton)*	" " "	April 5, 1865
1135.	*Margaret McCombs*	" " "	Nov. 28, 1894
1136.	Edward Riggs	May 1, 1860	
1137.	Sarah B. Perry (Oliver H.)	" " "	Nov. 28, 1894
1138.	William L. Fisher	" " "	May 15, 1867
1139.	George Badger	" " "	April 15, 1862
1140.	William Badger	" " "	June 11, 1867
1141.	Julia Meeker	" " "	Dec. 31, 1861
1142.	Daniel O. Quimby	" " "	Dec. 5, 1865
1143.	Clara B. Quimby (Daniel O.)	" " "	Dec. 5, 1865
1144.	Jane Ely (wid. Isaac S.)	" " "	May 6, 1874
1145.	James Talcott	" " "	April 18, 1880
1146.	Hiram J. Fonda	" " "	Oct. 9, 1867
1147.	Hanna White	" " "	1879
1148.	Sarah Washburne (Joseph)	" " "	April 27, 1864
1149.	Charles Bell	June 26, 1860	May 27, 1868
1150.	Angelina A. Bell (Charles)	" " "	May 27, 1868
1151.	Mary M. Holmes (Mrs. Henry McGregor)	" " "	
1152.	Alanson Caswell	" " "	July 24, 1860
1153.	Mary Caswell (Alanson)	" " "	Mch. 25, 1868
1154.	Jeremiah Reeve	" " "	July 27, 1866
1155.	Mary Reeve (Jeremiah)	" " "	Aug. 19, 1870
1156.	Thomas W. Whittemore	Aug. 28, 1860	Mch. 6, 1866
1157.	Atossa F. Whittemore (Thos. W.)	" " "	Mch. 6, 1866
1158.	Susan F. Moses (Charles)	" " "	May 1, 1872
1159.	Edmund L. Champlin	" " "	Mch. 29, 1869
1160.	Lydia E. Allison (Mrs. David W. Sellec)	Oct. 30, 1860	April 7, 1886
1161.	Mary L. Jackson	" " "	April 1, 1868

No.	Name.	When Received.	When Removed.
1162.	Clarissa M. Badger (Milton)	Oct. 30, 1860	May 10, 1873
1163.	Charles Whittemore	" " "	
1164.	Maria F. Whittemore (Charles)	" " "	
1165.	Agnes L. Littlejohn (wid. David)	Jan. 4, 1861	Oct. 12, 1870
1166.	Rachel Erwin (wid. Richard)	" " "	Jan. 21, 1871
1167.	Edward C. Merriam	" " "	Nov. 28, 1894
1168.	Stephen T. Gordon	" " "	May 12, 1876
1169.	Adella J. Gordon (Stephen T.)	" " "	Jan. 4, 1871
1170.	Hamilton S. Gordon	" " "	
1171.	Henrietta E. Talcott (James)	" " "	April 14, 1880
1172.	*Francis Littlejohn*	" " "	Oct. 12, 1870
1173.	*Mary Carey (Thomas William)*	" " "	
1174.	Guglielmo Gazani	Feb. 26, 1861	June 8, 1868
1175.	Abner B. Holly	" " "	April 19, 1876
1176.	Theodore S. Pond	" " "	Aug. 31, 1867
1177.	Harriett Pond (Lewis A.)	" " "	June 26, 1866
1178.	Eliza C. Schriver (Thomas)	" " "	Mch. 25, 1868
1179.	Jenny A. Hull (Calvin E.)	" " "	Jan. 18, 1865
1180.	Josiah C. Saxton	" " "	Feb. 2, 1887
1181.	*Harriet Wright (Mrs. L. McBride)*	" " "	Mch. 4, 1863
1182.	*Charles T. Rodgers*	" " "	Jan. 7, 1875
1183.	Eunice Thompson	" " "	Mch. 26, 1866
1184.	Nathaniel A. Boynton	April 30, 1861	Dec. 2, 1863
1185.	Prudence W. Boynton	" " "	Dec. 2, 1863
1186.	Seth B. Hunt	" " "	April 20, 1880
1187.	Frances P. Hunt (Seth B.)	" " "	Dec. 13, 1866
1188.	Frances H. Hunt (Mrs. Julius Catlin, Jr.)	" " "	Dec. 17, 1868
1189.	Edward H. Winslow	" " "	Mch. 3, 1868
1190.	Helen A. Winslow (Edward H.)	" " "	Mch. 3, 1868
1191.	William G. Lambert	" " "	Dec. 24, 1882
1192.	Sarah Lambert (William G.)	" " "	Dec. 31, 1875
1193.	Ellen L. Lambert	" " "	
1194.	Edward W. Lambert	" " "	
1195.	Martha W. Lambert	" " "	
1196.	Sarah J. Sears (Henry P.)	" " "	Nov. 28, 1894
1197.	Mary H. Clark (Ezra, Jr.)	" " "	Jan. 12, 1866
1198.	Frances Clark	" " "	Jan. 12, 1866
1199.	Mary J. Topping (Mrs. Harman Garretson)	" " "	Jan. 21, 1875
1200.	William H. Smith	" " "	July 28, 1892
1201.	Harriet T. Smith (William H.)	" " "	Mch. 11, 1882
1202.	Sarah H. C. Smith (Mrs. G. A. Chamberlain)	" " "	Jan. 21, 1875
1203.	O. Loretta Shafer (Abraham)	" " "	April 16, 1867
1204.	*George F. Hall*	" " "	Mch. 18, 1885
1205.	*Henry C. Walley*	" " "	July 1, 1868
1206.	William O. Kimball	July 1, 1861	July 14, 1862
1207.	Elizabeth A. Kimball	" " "	July 14, 1862
1208.	Lucy Seymour (Robert W.)	" " "	Nov. 30, 1870
1209.	Alfred North	" " "	Mch. 7, 1867
1210.	*Lydia Bartlett (Phineas)*	" " "	June 7, 1864
1211.	*Isaac L. Wilde*	" " "	April 17, 1873
1212.	Fanny Champlin (Edward L.)	Aug. 27, 1861	Mch. 29, 1869
1213.	William H. Thomson	" " "	

No.	Name.	When Received.	When Removed.
1214.	Catharine S. Thompson (Wm. H.)	Aug. 27, 1861	
1215.	William H. Frazer	" " "	Dec. 4, 1864
1216.	Kate Chandler (wid. Holmes Wilkinson)	" " "	Nov. 28, 1894
1217.	Normandus W. Thayer	Oct. 29, 1861	
1218.	Mary E. Thayer (Normandus W.)	" " "	
1219.	Joel A. Jennings	" " "	July 28, 1873
1220.	James A. Tindall	" " "	Aug. —, 1865
1221.	Amanda Tindall (James A.)	" " "	Nov. 15, 1886
1222.	Jane Ives Washburn (John H.)	" " "	Oct. 21, 1898
1223.	Bethia S. Arbuckle (wid. James)	" " "	Feb. 1, 1881
1224.	Eliza A. Arbuckle	" " "	June 4, 1877
1225.	Sarah B. Arbuckle	" " "	Mch. 27, 1880
1226.	William Allen	" " "	May 25, 1874
1227.	Charles Abernethy	" " "	Mch. 29, 1878
1228.	Maria Abernethy (Charles)	" " "	Jan. 25, 1868
1229.	Cornelia Abernethy	" " "	
1230.	Elial F. Hall	" " "	
1231.	George H. White	" " "	Aug. 29, 1865
1232.	Rebecca W. White (George H.)	" " "	Aug. 29, 1865
1233.	Elisha W. Chester	" " "	May 18, 1873
1234.	Catharine W. Chester (wid. Elisha W.)	" " "	May 6, 1874
1235.	Emily E. Chester (wid. Albert T. Battell)	" " "	Feb. 12, 1866
1236.	Charles R. Harvey	" " "	April 3, 1866
1237.	Alpha R. Harvey (Charles R.)	" " "	April 3, 1866
1238.	Olive M. Harvey	" " "	April 3, 1866
1239.	Ellen M. Harvey (Mrs. Foote)	" " "	Jan. 11, 1867
1240.	Willard Harvey	" " "	Aug. —, 1872
1241.	Sarah B. Harvey (Willard)	" " "	June 7, 1869
1242.	James W. Halsted	" " "	Oct. 24, 1865
1243.	Benjamin K. Phelps	" " "	Dec. 30, 1880
1244.	Hannah M. Phelps (Benjamin K.)	" " "	Dec. 21, 1880
1245.	Fannie B. Hyde	" " "	Sept. 27, 1864
1246.	Elizabeth Hyde (wid. Jos. B.)	" " "	Sept. 27, 1864
1247.	Sarah A. Southwayd (Stephen C.)	" " "	May 8, 1875
1248.	Frances A. F. Sherwood	" " "	Oct. 2, 1867
1249.	George F. Chester	" " "	Aug. 10, 1867
1250.	Jane J. Chester (George F.)	" " "	Aug. 10, 1867
1251.	Thomas Rigney	" " "	May 31, 1865
1252.	Chloe W. Rigney (Thomas)	" " "	May 31, 1865
1253.	Almira J. Rigney	" " "	May 31, 1865
1254.	Henrietta Roundey (Thomas)	" " "	Sept. 24, 1862
1255.	Sarah M. Conover	" " "	Feb. 24, 1863
1256.	Joel Blackmer	" " "	Nov. 7, 1879
1257.	Elizabeth W. Blackmer	" " "	Dec. 2, 1879
1258.	William A. Bronson	" " "	Aug. 20, 1890
1259.	Sarah D. Bronson (William A.)	" " "	July 12, 1876
1260.	James H. Dunham	" " "	April 28, 1901
1261.	John S. Cutter	" " "	1863
1262.	Z. N. Bradbury	" " "	May 6, 1862
1263.	Catharine Danforth	" " "	June 17, 1863
1264.	Harriette Danforth	" " "	June 17, 1863
1265.	Philura Danforth	" " "	June 17, 1863

No.	Name.	When Received.	When Removed.
1266.	Helen A. Smith (Harry D.)	Oct. 29, 1861	Mch. 13, 1872
1267.	Sarah A. Pray (wid. Isaac C.)	" " "	Mch. 13, 1872
1268.	Eliza Judson (widow)	" " "	Nov. 28, 1894
1269.	Anna Maria Judson (Mrs. John J. Hannah)	" " "	Nov. 28, 1894
1270.	*Charles W. Plyer*	" " "	Nov. 28, 1894
1271.	*Amos C. White*	" " "	April 4, 1893
1272.	Mary C. Arbuckle	" " "	Oct. 23, 1870
1273.	Sarah H. White (wid. Elijah H.)	Dec. 31, 1861	May 6, 1870
1274.	Edward A. Rand	" " "	Dec. 19, 1865
1275.	Abigail Chamberlain (wid. Moses)	" " "	Nov. 17, 1867
1276.	Sarah P. Maghee (wid. John H.)	" " "	April 8, 1893
1277.	Susan F. Jennings (wid. Joel J.)	" " "	June —, 1884
1278.	Jesse Joy	" " "	May 12, 1862
1279.	Moores M. White	" " "	Nov. 30, 1890
1280.	Sophia A. White (Moores M.)	" " "	Mch. 28, 1867
1281.	Edward G. Bartlett	" " "	July 25, 1889
1282.	Jane W. Bartlett (wid. Edward G.)	" " "	
1283.	Thomas S. Berry	" " "	Jan. 30, 1875
1284.	Anna E. Berry (wid. Thomas S.)	" " "	
1285.	*Mary E. Greenwood (wid. Henry B.)*	" " "	Nov. 28, 1894
1286.	*Cornelia C. Moore*	" " "	Jan. 21, 1880
1287.	*Henrietta A. Halsey (Harlan P.)*	" " "	June 10, 1866
1288.	*Henry Kirke White*	" " "	Jan. 17, 1868
1289.	William Henry Bridgman	Feb. 25, 1862	Oct. 21, 1874
1290.	Sarah Abbott Bridgman	" " "	Dec. 9, 1870
1291.	Edward M. Norwood	" " "	Feb. 20, 1866
1292.	Luther P. Fitch	" " "	June 18, 1867
1293.	Matthew McDougall	" " "	Mch. 29, 1869
1294.	Susannah McDougall (Matthew)	" " "	Mch. 29, 1869
1295.	Morris Roberts, Jr.	" " "	
1296.	Mary R. Roberts (Morris, Jr.)	" " "	
1297.	Elizabeth B. Cooke (Mrs. Munroe)	" " "	Jan. 15, 1890
1298.	*Ellen J. Huntington (Thomas T.)*	" " "	Nov. 1, 1871
1299.	Emiline M. Northrup	April 29, 1862	Dec. 26, 1867
1300.	Horace S. Taylor	" " "	May 21, 1884
1301.	Eliza G. Taylor (Horace S.)	" " "	Feb. 17, 1876
1302.	Sarah F. Field (widow)	" " "	April 23, 1867
1303.	William H. Haskins	" " "	Dec. 12, 1873
1304.	Robert W. Haskins	" " "	Dec. 12, 1872
1305.	Pierpont Isham	" " "	May 10, 1872
1306.	Semantha S. Isham (Pierpont)	" " "	May 18, 1876
1307.	Mary A. Isham (Mrs. Sartell Prentice)	" " "	Oct. 23, 1867
1308.	Leonard Hazeltine, Jr.	" " "	
1309.	Emma Hazeltine (Leonard, Jr.)	" " "	Oct. 18, 1889
1310.	*Joseph Gavit*	" " "	May 15, 1887
1311.	*James Henry Smith*	" " "	Nov. 28, 1894
1312.	*Ellen R. Stowell*	" " "	Jan. 22, 1863
1313.	William C. Gilman	July 1, 1862	June 6, 1863
1314.	Eliza Gilman (William C.)	" " "	Oct. 18, 1864
1315.	Nathan Camp	" " "	Aug. 14, 1865
1316.	Phebe W. Camp (Nathan)	" " "	Aug. 14, 1865
1317.	Henry G. Davis	" " "	June 13, 1877
1318.	Eliza C. Knapp (Samuel)	Oct. 28, 1862	Nov. 28, 1894
1319.	Jane Young	" " "	Nov. 14, 1864

No.	Name.	When Received.	When Removed.
1320.	Nathaniel Fisher	Oct. 28, 1862	Dec. 9, 1880
1321.	Mary Ann Fisher (wid. Nathaniel)	" " "	Sept. 8, 1892
1322.	Sarah Fisher	" " "	June 19, 1891
1323.	Elizabeth R. Fisher	" " "	
1324.	Melissa Lipe (Walter)	" " "	1898
1325.	Thomas G. Thurston	" " "	Feb. 23, 1884
1326.	*Edward F. Farrand*	" " "	Nov. 28, 1894
1327.	*Helen M. Lockwood (Mrs. Edward F. Farrand)*	" " "	Nov. 28, 1894
1328.	*William A. Cushman*	" " "	June 11, 1867
1329.	*Delia M. Johnson (wid. Edward C.) (Mrs. McMurtrie)*	" " "	July 7, 1881
1330.	Susan C. Ray (Edwin C.)	" " "	Feb. 18, 1868
1331.	*Hannah Ferand (Gustave J.)*	" " "	Nov. 28, 1894
1332.	*Margaret Chandler*	" " "	Nov. 28, 1894
1333.	Henry B. Underwood	Dec. 30, 1862	Oct. 13, 1863
1334.	James Edmonds	" " "	Mch. 7, 1873
1335.	Margaret Edmonds (James)	" " "	Aug. 3, 1892
1336.	William A. Dodge	" " "	Nov. 28, 1900
1337.	Jeannie G. Dodge (William A.)	" " "	Oct. 31, 1867
1338.	*Josephine C. Wheat*	" " "	Mch. 26, 1871
1339.	*Agnes W. Littlejohn (Mrs. Alexander)*	" " "	Oct. 23, 1867
1340.	*Samuel B. Littlejohn*	" " "	Oct. 31, 1883
1341.	*Lyman B. Bunnell*	" " "	July 21, 1870
1342.	*William N. Jennings*	" " "	June 15, 1887
1343.	Catherine J. Holly (Abner B.)	Feb. 24, 1863	April 19, 1876
1344.	Ambrose Leonard	" " "	Nov. 27, 1867
1345.	*John Edwards*	" " "	Mch. 27, 1868
1346.	*Mary Thomas*	" " "	Nov. 28, 1894
1347.	*William E. Gavit*	" " "	
1348.	*Meta Gavit (Mrs. John Q. Adams)*	" " "	Sept. 22, 1875
1349.	*Lucy B. Thompson (Mrs. Seth B. Hunt)*	" " "	Dec. 5, 1883
1350.	*Honoria E. Hooker (Nathaniel W.)*	" " "	Nov. 25, 1889
1351.	Adoniram Judson Rich	April 28, 1863	Mch. 16, 1864
1352.	Mary H. Gray	" " "	
1353.	Joseph P. Snow	" " "	Nov. 28, 1894
1354.	Minerva B. Snow (Joseph P.)	" " "	April 25, 1863
1355.	Isabel M. Ames	" " "	May 28, 1890
1356.	Joanna L. Holmes (Daniel)	" " "	July 21, 1869
1357.	*Robert L. Hall*	" " "	Sept. 26, 1880
1358.	*Martha Hall (Robert L.)*	" " "	Sept. 5, 1878
1359.	*Charles L. Hall*	" " "	May 18, 1875
1360.	*David Anson Hedges*	" " "	Dec. 6, 1875
1361.	*George Goodwin Hall*	" " "	Dec. 30, 1869
1362.	*M. Elizabeth Hall (George G.)*	" " "	Dec. 30, 1869
1363.	*Sophia M. Proudfoot (Mrs. John Ferguson)*	" " "	Nov. 28, 1894
1364.	*Charles H. Clark*	" " "	Jan. 12, 1866
1365.	*Frances Louise Girling*	" " "	Oct. 19, 1887
1366.	*A. Jeanette McDougall*	" " "	Mch. 29, 1869
1367.	Julia T. Mills (S. D.)	June 30, 1863	April 14, 1869
1368.	Adéle Mills	" " "	April 14, 1869
1369.	Israel H. Geary	" " "	Nov. 1, 1865

No.	Name.	When Received.	When Removed.
1370.	Josephine M. Geary (Israel H.)	June 30, 1863	Nov. 1, 1865
1371.	Frances Hackley (Caleb B.)	" " "	Feb. 27, 1878
1372.	Benjamin F. Millerd	" " "	Oct. 25, 1864
1373.	Frances E. Millerd (Benjamin F.)	" " "	Oct. 25, 1864
1374.	*Ambrose L. Ranney*	" " "	Dec. 6, 1888
1375.	*Agnes C. Parker (Mrs. Samuel O. Burtt)*	" " "	Aug. 6, 1873
1376.	Simeon Hackley	Oct. 27, 1863	Feb. 16, 1864
1377.	Chauncey L. Hamlin	" " "	Aug. 14, 1865
1378.	Walter Pardee	" " "	
1379.	Almira M. Pardee (Walter)	" " "	Sept. 17, 1896
1380.	Charles Durfee	" " "	Nov. 1, 1871
1381.	Adelpha S. Durfee (Charles)	" " "	Nov. 4, 1871
1382.	Lucy M. Mellish (wid. Daniel B.)	" " "	Oct. 25, 1876
1383.	Jeremiah G. Sugar	" " "	Feb. 5, 1873
1384.	Harriet N. Sugar (Jeremiah G.)	" " "	Feb. 5, 1873
1385.	Harriet N. Sugar	" " "	Feb. 5, 1873
1386.	Amelia M. Sugar (Mrs. John French)	" " "	Jan. 5, 1876
1387.	Frances A. Sugar (Mrs. William Wallace Howland)	" " "	Jan. 2, 1875
1388.	Caroline Bloomingdale (David)	" " "	June 10, 1868
1389.	*John H. Evans*	" " "	Nov. 28, 1894
1390.	*Elijah Herman Smith*	" " "	June 10, 1868
1391.	*Samuel St. John Smith*	" " "	Feb. 5, 1870
1392.	*David Bloomingdale*	" " "	June 10, 1868
1393.	Philo F. Lavans	Dec. 29, 1863	Nov. 28, 1894
1394.	Joseph F. Gaylord	" " "	June 9, 1873
1395.	Charles C. Watson	" " "	June 19, 1889
1396.	Wilson T. Potter	" " "	May 2, 1880
1397.	Cynthia L. Potter (wid. Wilson T.)	" " "	Jan. 24, 1885
1398.	Absalom Peters	" " "	May 18, 1869
1399.	Hannah B. Smith	" " "	Aug. —, 1891
1400.	*Sarah M. Brown (wid. Samuel H.)*	" " "	Nov. 28, 1894
1401.	*Mary R. Dempsey*	" " "	Sept. 21, 1897
1402.	*William D. Moore*	" " "	Oct. 7, 1883
1403.	*Rhoda Jane Smith (Darius A.)*	" " "	Nov. 28, 1894
1404.	*Amelia Gray (Mrs. J. F. Harman)*	" " "	Feb. 8, 1882
1405.	*Elizabeth Connolly*	" " "	Jan. 5, 1898
1406.	Henry L. Boltwood	Mch. 1, 1864	Oct. 24, 1865
1407.	Helen E. Boltwood	" " "	Oct. 24, 1865
1408.	Joel E. Fisher	" " "	
1409.	Harriet L. Dunham (James H.)	" " "	Nov. 22, 1879
1410.	Henry M. Field	" " "	Mch. 7, 1867
1411.	*Lydia Morgie Field (Henry M.)*	" " "	Mch. 7, 1867
1412.	Harriet T. Storrs	April 26, 1864	Died. No date
1413.	Jane S. Hatch (William B.)	" " "	Jan. 6, 1876
1414.	Sarah C. Pickering (Thomas A.)	" " "	July 7, 1875
1415.	Hannah Van Dyne	" " "	Nov. 28, 1894
1416.	William M. Chamberlain	April 28, 1864	Jan. 5, 1876
1417.	Susan E. Chamberlain (Wm. M.)	" " "	Jan. 5, 1876
1418.	George Gillie	" " "	Feb. 24, 1897
1419.	James Taylor	" " "	Oct. 17, 1877
1420.	Olivia M. Taylor (wid. James)	" " "	
1421.	*Sarah P. Lambert (Mrs. Charles H. Leeds)*	" " "	April 17, 1889

No.	Name.	When Received.	When Removed.
1422.	*John A. Magee*	April 28, 1864	Nov. 28, 1894
1423.	*Caleb B. Hackley*	" " "	Feb. 27, 1878
1424.	*Isabella Gillie (George)*	" " "	Feb. 24, 1897
1425.	*William Gray*	" " "	June 21, 1895
1426.	*Harriet Gray (wid. William)*	" " "	April 3, 1897
1427.	Agnes Henry	June 28, 1864	May 11, 1868
1428.	Edward B. Finch	" " "	Oct. 9, 1879
1429.	Amelia J. Finch (Edward B.)	" " "	Oct. 9, 1879
1430.	Sarah L. Shannon (wid. Horatio N.) (Mrs. John Hanvelman)	Nov. 1, 1864	Oct. 17, 1894
1431.	Mary A. Williams	" " "	Nov. 22, 1871
1432.	John C. Staples	" " "	May 27, 1868
1433.	Martha A. Pember (Henry H.)	" " "	Mch. 10, 1875
1434.	Hattie E. Plyer (Charles W.)	" " "	Jan. 18, 1882
1435.	Cyrus S. Minor	" " "	May 18, 1876
1436.	Catherine R. Minor (Cyrus S.)	" " "	May 18, 1876
1437.	Jane M. Merrill (wid. James)	" " "	
1438.	William F. Barnard	" " "	Dec. 4, 1878
1439.	William H. Teal	" " "	Feb. 28, 1873
1440.	William E. Locke	" " "	Dec. 18, 1895
1441.	Julius L. Danner	" " "	Sept. 9, 1867
1442.	*Flora L. Minor (Mrs. Thos. L. Miller)*	" " "	Jan. 28, 1885
1443.	Thomas Logan	Dec. 27, 1864	Mch. 20, 1866
1444.	Benjamin Vaughan Abbott	" " "	Mch. 6, 1866
1445.	Elizabeth T. Abbott (Benjamin V.)	" " "	Mch. 6, 1866
1446.	Caroline A. Seely (Charles)	" " "	Oct. 9, 1872
1447.	Richard H. Gidman	" " "	Oct. 2, 1884
1448.	Cassius M. Gilbert	" " "	Nov. 28, 1894
1449.	Daniel W. Fox	" " "	Jan. 12, 1866
1450.	Mary H. Holmes (William B.)	" " "	June 2, 1870
1451.	Sarah Benton (E. C.)	" " "	Mch. 6, 1866
1452.	Mary Titcomb	" " "	Mch. 6, 1866
1453.	Sophia C. Rand (Albert T.)	Feb. 28, 1865	June 15, 1869
1454.	Helen D. Pitts (Jesse G.)	" " "	April 27, 1868
1455.	Hannah C. Hathaway (wid. Thos. E.)	" " "	April 1, 1868
1456.	Henrietta K. Hollister (Samuel W.)	" " "	Feb. 7, 1872
1457.	Charles E. Whitehead	" " "	Jan. 30, 1895
1458.	Rachel T. Whitehead (Charles E.)	" " "	Jan. 30, 1895
1459.	Annie W. Palmer (Herbert F.)	" " "	
1460.	Joseph Parker, Jr.	" " "	Oct. 2, 1866
1461.	*Elizabeth Day*	" " "	Feb. 5, 1867
1462.	*James Bigelow*	" " "	Aug. 14, 1868
1463.	Clarissa T. Rockwell (wid. Theron)	May 1, 1865	Aug. —, 1877
1464.	Horatio B. Howe	" " "	Oct. 12, 1870
1465.	Martha B. Howe (Horatio B.)	" " "	Oct. 12, 1870
1466.	Evelyn M. Hall (Elial F.)	" " "	May 8, 1880
1467.	Mary C. Pelton (Guy R.)	" " "	Nov. 11, 1866
1468.	Mosely H. Williams	" " "	Mch. 27, 1866
1469.	John Henry Washburn	June 27, 1865	
1470.	Jonathan Bowers Slade	" " "	June 17, 1866
1471.	Lucinda Reed (Wilson D.)	" " "	Nov. 28, 1894
1472.	John Kershaw	Aug. 29, 1865	June 17, 1868
1473.	Amelia F. Kershaw (John)	" " "	June 17, 1868
1474.	*Albert F. Monroe*	" " "	June 30, 1869
1475.	William C. Witter	Oct. 21, 1865	Dec. 31, 1879

No.	Name.	When Received.	When Removed.
1476.	Daniel B. Dudley	Oct. 21, 1865	April 24, 1884
1477.	Joseph Angwin	" " "	Nov. 28, 1894
1478.	*Emma Eve Smith*	" " "	Mch. 19, 1868
1479.	*Herbert A. Loring*	" " "	Aug. 25, 1875
1480.	*Joseph Rochester*	" " "	Dec. 26, 1865
1481.	John P. De Meritt	Jan. 2, 1866	May 26, 1870
1482.	Jennie V. Bunnell (Lyman B.)	" " "	July 21, 1870
1483.	William Henry Walcott	" " "	May 6, 1870
1484.	Allen Page Bissell	" " "	April 22, 1869
1485.	Mary C. Haviland (Charles)	" " "	Mch. 24, 1897
1486.	James B. Thomson	" " "	June 7, 1869
1487.	Mary C. Thomson	" " "	June 7, 1869
1488.	Edward Noyes Pomeroy	" " "	Nov. 26, 1873
1489.	Charles Van Norden	" " "	Nov. 9, 1866
1490.	*John G. Hitchcock*	" " "	Jan. 28, 1868
1491.	Annie L. Hitchcock	" " "	Jan. 28, 1868
1492.	*Arthur Bates Jennings*	" " "	Dec. 7, 1881
1493.	*Margaret Williams*	" " "	April 22, 1868
1494.	*Mortimer Smith*	" " "	June 20, 1888
1495.	*Gertrude E. Forbes*	" " "	Oct. 21, 1874
1496.	*Anna Smith*	" " "	Mch. —, 1872
1497.	*Ida May Morse (Mrs. Henry Eyre Browne)*	" " "	April 10, 1878
1498.	Charles P. Blanchard	" " "	Nov. 27, 1867
1499.	Mary E. Lyon (Mrs. Theodore G. Wright)	Feb. 27, 1866	May 15, 1872
1500.	Mary B. Robinson (Fred. M.)	" " "	Mch. 20, 1878
1501.	Margaret McDonald (wid. Thos. R.)	" " "	Dec. 12, 1883
1502.	Alexander Huntington Clapp	" " "	April 27, 1899
1503.	Emily P. Clapp (Alexander H.)	" " "	
1504.	Elizabeth M. Owen (wid. Thomas)	" " "	
1505.	Elizabeth C. Ward	" " "	Jan. 28, 1891
1506.	*William August Scharlan*	" " "	Nov. 28, 1894
1507.	*Maria Burt (Mrs. Robt. W. Haskins)*	" " "	Dec. 12, 1873
1508.	*Edgar W. Moore*	" " "	Oct. 25, 1871
1509.	*Clarissa E. T. Moore (Edgar W.)*	" " "	Oct. 25, 1871
1510.	*Antoinette Camp (Amzi Lewis)*	" " "	Mch. 11, 1890
1511.	Martin Luther Stowell	April 10, 1866	Nov. 28, 1894
1512.	Sarah K. Partridge (James H.)	" " "	Nov. 8, 1871
1513.	John Quincy Adams	" " "	May 21, 1867
1514.	Ada W. Adams (John Q.)	" " "	May 21, 1867
1515.	Albert H. Olmsted	" " "	May 27, 1868
1516.	Nathaniel B. Emerson	" " "	Died. No date
1517.	Slocum Wright	" " "	April 27, 1881
1518.	Caroline L. Wright (Slocum)	" " "	April 27, 1881
1519.	S. Josephine Hall (Mrs. Wm. Burdon)	" " "	Feb. 23, 1876
1520.	Charles Augustus Durfee	" " "	Sept. 10, 1873
1521.	Mary A. Colton (Erastus)	" " "	Oct. 11, 1871
1522.	Samuel P. Putnam	" " "	Nov. 28, 1894
1523.	Jennie S. Putnam (Samuel P.)	" " "	Nov. 28, 1894
1524.	Ralph Lillie	" " "	Oct. 28, 1870
1525.	*Corneluett Smith (Harlan P.)*	" " "	
1526.	*Ancoletta Morse (Daniel P.)*	" " "	Died. No date
1527.	*Mary O. Gale*	" " "	June 17, 1868
1528.	*Phœbe Gale*	" " "	June 17, 1868

No.	Name.	When Received.	When Removed.
1529.	*John Chandler Partridge*	April 10, 1866	Nov. 28, 1894
1530.	*Mary R. Gunn*	" " "	April 16, 1867
1531.	*Melanie B. Durfee*	" " "	Nov. 25, 1868
1532.	*William H. Pratt*	" " "	June 26, 1866
1533.	*Fanny Isabel Reeve*	" " "	Aug. 19, 1870
1534.	*Elizabeth Bridge*	" " "	May 11, 1873
1535.	*Elizabeth C. Ward (wid. Frederick)*	" " "	Nov. 19, 1888
1536.	*Mary Rebecca Pardee*	June 26, 1866	Dec. 17, 1868
1537.	*Mary Magdalene Hart (Mrs. Taube)*	" " "	June 27, 1885
1538.	Anne Elizabeth Shepard (Alex. W.)	" " "	Oct. 9, 1867
1539.	Charles H. Leeds	" " "	April 17, 1889
1540.	Frances W. Foote (wid. E. Hubert)	Oct. 30, 1866	
1541.	Caroline F. Fuller (Edward P.)	" " "	Oct. 22, 1873
1542.	*Edward P. Fuller*	" " "	Oct. 22, 1873
1543.	*Rebecca Downey (John)*	" " "	Oct. 21, 1884
1544.	*Ann Jane Magee*	" " "	Jan. 11, 1871
1545.	Edward P. Salmon	Dec. 26, 1866	Dec. 10, 1867
1546.	Daniel C. Ripley	" " "	Died. No date
1547.	Sarah B. Ripley (wid. Daniel C.)	" " "	Nov. 28, 1894
1548.	Louisa F. Johnson (Mrs. James Underhill) (Mrs. John H. Wheeler)	" " "	Feb. 16, 1881
1549.	*John Downey*	" " "	April 17, 1895
1550.	Julia Bennett (Edwin)	Feb. 26, 1867	May 1, 1872
1551.	Clark Bell	" " "	Mch. 31, 1897
1552.	Helene S. Bell (Clark)	" " "	Mch. 31, 1897
1553.	Crissie C. Bradley (Bradford D.)	April 30, 1867	May 29, 1872
1554.	Mrs. Elizabeth Fahnestock	" " "	April 27, 1868
1555.	Mary C. Fahnestock	" " "	April 27, 1868
1556.	Horace A. Foote	" " "	
1557.	Emily K. Foote (Horace A.)	" " "	July 21, 1896
1558.	George B. Hanna	" " "	Nov. 10, 1873
1559.	George W. Potter	" " "	May 6, 1869
1560.	Chauncey P. Fitch	" " "	May 19, 1888
1561.	Emma L. Fitch (Chauncey P.)	" " "	
1562.	*Jennie H. Fitch (Mrs. Chas. Folsom)*	" " "	
1563.	*William Carey Taylor*	" " "	Oct. 8, 1868
1564.	*Sarah Pirnie Schenck (Mrs. Francis Kalbfleisch)*	" " "	Nov. 28, 1894
1565.	*Mary E. Minor*	" " "	May 18, 1876
1566.	*Alice Gordon (Mrs. Wm. Plested)*	" " "	April 11, 1877
1567.	*Kate Gordon (Mrs. Milnor Wiley)*	" " "	Jan. 24, 1894
1568.	Sarah H. Gordon (Mrs. Fred. Link)	" " "	Jan. 19, 1891
1569.	*Minnie Townsend (Mrs. Orestes A. B. Senter)*	" " "	July 21, 1870
1570.	Lucy A. Bissell (Allen Page)	July 2, 1867	April 22, 1869
1571.	Henry B. Felt	" " "	Nov. 29, 1874
1572.	George M. Dickinson	" " "	Jan. 18, 1899
1573.	*Lucy Draper White (Mrs. William E. Rice)*	" " "	Nov. 29, 1899
1574.	*Rosetta M. Wright (Mrs. Charles Thorpe)*	" " "	Sept. 10, 1879
1575.	*George Frederick Stone*	" " "	Nov. 28, 1894
1576.	*Phillie B. Clark (George H.)*	" " "	April 11, 1891
1577.	*Omi Sidney Starr*	" " "	April 14, 1869
1578.	Clymne R. Hatch	Oct. 29, 1867	Feb. 27, 1878

No.	Name.	When Received.	When Removed.
1579.	Frederick A. Hatch	Oct. 29, 1867	Nov. 28, 1894
1580.	Lizzie R. Hatch (Albert J.)	" " "	Feb. 27, 1878
1581.	Catherine H. Ranney (Lafayette)	" " "	Dec. 26, 1883
1582.	Raymond Scudder	" " "	April 14, 1880
1583.	Catherine G. Winterburn (Charles)	" " "	Jan. 9, 1878
1584.	George William Winterburn	" " "	Mch. 31, 1897
1585.	Arthur Wellington Tyler	" " "	Oct. 26, 1880
1580.	Isaac W. Barnum	" " "	Feb. 13, 1873
1587.	Jeanette Barnum (Isaac W.)	" " "	Feb. 13, 1873
1588.	Ray Palmer	" " "	Oct. 12, 1870
1589.	Ann M. Palmer (Ray)	" " "	Oct. 12, 1870
1590.	Harriet S. Palmer	" " "	Oct. 12, 1870
1591.	Maria W. Palmer	" " "	Oct. 12, 1870
1592.	Mrs. Maria Richardson	" " "	Oct. 12, 1870
1593.	Stephen Hubbell	" " "	Nov. 28, 1894
1594.	Sarah C. Barton (Mrs. Turner)	" " "	Jan. 21, 1870
1595.	*Sarah Lodernia Bradley*	" " "	Nov. 28, 1894
1590.	*Louise Buist (Andrew)*	" " "	Aug. —, 1881
1597.	*Susan Isabella Morgan*	" " "	Nov. 28, 1894
1598.	*Daniel P. Morse*	" " "	Died. No date
1599.	Theodore G. Wright	Dec. 31, 1867	May 15, 1872
1600.	Thomas W. Whittemore	" " "	July 23, 1885
1601.	Atossa F. Whittemore (wid. Thomas W.)	" " "	Feb. 20, 1893
1602.	Arthur D. Whittemore	" " "	Nov. 23, 1870
1603.	Francis A. Palmer	" " "	
1604.	Susannah S. Palmer (Francis A.)	" " "	April 4, 1893
1605.	*Isabella Frances Pinkerton (Mrs. M. D. Barnes)*	" " "	April 11, 1891
1606.	*William Morton*	" " "	May 28, 1870
1607.	*Mary Thompson Morton (wid. Wm.)*	" " "	Nov. 28, 1894
1608.	*Violetta J. Percy*	" " "	Dec. 31, 1868
1609.	*Myron S. Dudley*	" " "	Sept. 20, 1871
1610.	Moses H. Kittredge	Feb. 25, 1868	Nov. 28, 1894
1611.	Joseph D. Hull	" " "	Mch. 7, 1883
1612.	Mary S. Janes	" " "	
1613.	Henry M. Boies	" " "	Dec. 1, 1872
1614.	Margaret Boies (Henry M.)	" " "	Dec. 1, 1872
1615.	Charles C. Waite	" " "	Feb. 3, 1880
1616.	Julia B. Waite (wid. Charles C.)	" " "	
1617.	*Henry F. Anderson*	" " "	Feb. 27, 1879
1618.	*Isabella F. Anderson (Henry F.)*	" " "	Feb. 27, 1879
1619.	*James Underhill*	" " "	Aug. —, 1878
1620.	*Susannah Hamilton (wid. John R.)*	" " "	Sept. 29, 1886
1621.	*Augusta Purgold*	" " "	Nov. 28, 1894
1622.	*Willard Gould Cowell*	" " "	Nov. 2, 1881
1623.	*Sarah Ann Pinkerton (Mrs. Everett)*	" " "	June 2, 1897
1624.	Henry Moore	April 29, 1868	May 2, 1877
1625.	Cynthia A. Child (wid. Marcus)	" " "	June 28, 1893
1626.	Nelson S. Carpenter	" " "	Nov. 28, 1894
1627.	Samuel Burnham	" " "	Aug. 6, 1879
1628.	Mary A. Burnham (Samuel)	" " "	Aug. 6, 1879
1629.	Florence S. Burnham (Mrs. Lewis H. Austin)	" " "	Aug. 6, 1879
1630.	Catherine Fowlie (William)	" " "	Feb. 1, 1871

No.	Name.	When Received.	When Removed.
1631.	Robert Swinton	April 29, 1868	Oct. 9, 1873
1632.	Christina Swinton (Robert)	" " "	Oct. 9, 1873
1633.	Huldah L. Bates (Mrs. Charles D. Lane)	" " "	Mch. 10, 1875
1634.	*Samuel W. Hollister*	" " "	Feb. 7, 1872
1635.	*Sarah Bailey (wid. Startford C. H.)*	" " "	April 2, 1887
1636.	*Elias S. Peck*	" " "	Dec. 27, 1871
1637.	*Jennie A. Carey (Mrs. Cyrus W. Minor)*	" " "	Jan. 14, 1885
1638.	Payson W. Lyman	Feb. 25, 1868	July 19, 1871
1639.	Mary P. Selchow (Elisha G.)	July 1, 1868	June 7, 1871
1640.	Mary Lougee (wid. John L.)	" " "	
1641.	*John Nathan White*	" " "	Nov. 28, 1894
1642.	*Antoinette Williams (Horace)*	" " "	Nov. 28, 1894
1643.	Sophronia Stone	Oct. 28, 1868	1883
1644.	William H. Faxon	" " "	
1645.	Henry C. Robinson	" " "	Mch. 31, 1880
1646.	Celinda Robinson (Henry C.)	" " "	Mch. 31, 1880
1647.	S. Otis Livingston	" " "	Nov. 28, 1894
1648.	S. Helen Livingston (S. Otis)	" " "	Nov. 28, 1894
1649.	*Walter P. Beers*	" " "	Oct. 13, 1869
1650.	*Rosetta E. Oakley (Mrs. Herbert A. Loring)*	" " "	Aug. 25, 1875
1651.	*Addie Virginia Lane*	" " "	Nov. 20, 1869
1652.	Samuel A. Bacon	Dec. 30, 1868	April 5, 1879
1653.	Asa A. Spear	" " "	Jan. 18, 1871
1654.	Henry H. Thompson	" " "	May 2, 1875
1655.	Carrie V. Thompson (Henry H.)	" " "	May 2, 1875
1656.	Charles C. Harrah	" " "	July 6, 1870
1657.	Sarah E. M. Harrah (Charles C.)	" " "	April —, 1869
1658.	Levi D. Jones	" " "	Dec. 15, 1880
1659.	M. C. Jones (Levi D.)	" " "	Dec. 15, 1880
1660.	James T. Leavitt	" " "	Nov. 5, 1894
1661.	Sarah B. Leavitt (James T.)	" " "	
1662.	J. Clarke Thomas	" " "	
1663.	*Alice Gray (Mrs. W. W. Clay)*	" " "	
1664.	*Samuel D. Magee*	" " "	Jan. 11, 1871
6165.	*John R. Downey*	" " "	Mch. 15, 1899
1666.	*George E. Doolittle*	" " "	Dec. 8, 1869
1667.	*Charles H. Ranney*	" " "	Feb. 15, 1897
1668.	*William Ives Washburn*	" " "	
1669.	*Emmerson Pratt Jennings*	" " "	Mch. 10, 1875
1670.	Martha Waldron (wid. Samuel W.)	Mch. 3, 1869	Sept. 27, 1882
1671.	Mary W .Waldron	" " "	April 22, 1885
1672.	Lewis J. Mulford	" " "	Mch. 7. 1888
1673.	Carrie T. Mulford (wid. Lewis J.)	" " "	Mch. 7, 1888
1674.	*Edmund A. Smith*	" " "	Feb. 24, 1876
1675.	*Emily A. Smith (wid. Edmund A.)*	" " "	Aug. 25, 1900
1676.	*Lucy C. Middleton (wid. Charles)*	" " "	April 24, 1871
1677.	*Mary Frances Miles (Charles W.)*	" " "	Oct. 21, 1874
1678.	*Ernest Robert Hall*	" " "	Mch. 20, 1878
1679.	*Henry W. Carey*	" " "	Mch. 15, 1882
1680.	*Edward Dix Fisher*	" " "	
1681.	*Mary L. Fisher (Mrs. John R. Downey)*	" " "	

No.	Name.	When Received.	When Removed.
1682.	*Ellen Gordon*	Mch. 3, 1869	May 12, 1876
1683.	*Ferdinand A. Feraud*	" " "	April 7, 1881
1684.	Edgar M. Smith	April 28, 1869	
1685.	Amanda D. Smith (Edgar M.)	" " "	July 10, 1897
1686.	Frederick E. Coffin	" " "	
1687.	William Clift, Jr.	" " "	
1688.	Mary E. Walker (William)	" " "	
1689.	*Martha Ellis (Mrs. Tom Coleman)*	" " "	Nov. 28, 1894
1690.	*Edward T. Henry*	" " "	Nov. 28, 1894
1691.	*Augusta E. Henry*	" " "	Nov. 28, 1894
1692.	*James Gillie*	" " "	Jan. 8, 1879
1693.	*Otis Field, Jr.*	" " "	Nov. 28, 1894
1694.	*Nellie Frances Miles*	" " "	Oct. 21, 1874
1695.	*Mary Taylor (Mrs. Lewis W. Harrington)*	" " "	
1696.	*Elizabeth M. McDonald (wid. John G.)*	" " "	Mch. 2, 1898
1697.	Caroline E. Tyler (Mrs.)	June 30, 1869	Jan. 24, 1872
1698.	Caroline C. Tyler (Mrs. Lincoln)	" " "	Jan. 24, 1872
1699.	Anna H. Tyler	" " "	Jan. 24, 1872
1700.	Abbie Louise Lyon	" " "	June 10, 1870
1701.	Elizabeth G. Dudley (Daniel B.)	" " "	
1702.	*Henry Littlejohn*	" " "	Oct. 12, 1870
1703.	*Louis Fellows*	" " "	Oct. 25, 1876
1704.	*Mary K. Thompson (Mrs. William H. Whittaker)*	Nov. 3, 1869	April 30, 1884
1705.	*Charlotte V. Hutchings (Mrs. George W. Winterburn)*	" " "	Mch. 31, 1897
1706.	Reuben B. Pool	" " "	April 6, 1895
1707.	Celia L. Weston (wid. Milton L.)	Dec. 29, 1869	Mch. 20, 1878
1708.	Lizzie C. Weston	" " "	Mch. 28, 1878
1709.	C. B. Curtis (Mrs.)	" " "	
1710.	Joseph A. Shoudy	" " "	Sept. 9, 1875
1711.	Caroline T. Shoudy (Joseph A.)	" " "	Sept. 9, 1875
1712.	Thomas P. Ellis	" " "	Dec. 12, 1872
1713.	Emily W. Ellis (Thomas P.)	" " "	Dec. 12, 1872
1714.	Sarah M. Abernathy (wid. Charles)	" " "	
1715.	*Jennie Helen Weston (Mrs. Ernest R. Hall)*	" " "	Mch. 20, 1878
1716.	*Emily A. Harrington (Mrs. Scott)*	" " "	Jan. 20, 1886
1716½.	*Virginia Vincent*	" " "	Nov. 28, 1894
1717.	Joseph S. Case	Mch. 2, 1870	May 9, 1894
1718.	Mary G. Case (Joseph S.)	" " "	May 9, 1894
1719.	Mary A. Reynolds	" " "	Oct. 12, 1881
1720.	*Mary Evaline McDonald*	" " "	
1721.	Franklin B. Mirick	April 27, 1870	May 5, 1889
1722.	Lucy E. Mirick (Franklin B.)	" " "	
1723.	William Westerfield, Jr.	June 29, 1870	Oct. 4, 1871
1724.	*Barbara Fox (Leander)*	" " "	Nov. 28, 1894
1725.	*Cyrus W. Minor*	" " "	Jan. 14, 1885
1726.	*Edward H. Minor*	" " "	Died. No date
1727.	*Josiah D. Evans*	" " "	
1728.	Frederick R. Marvin	Nov. 2, 1870	April 15, 1875
1729.	Frances E. Pool (Reuben B.)	" " "	Dec. 7, 1894
1730.	Eliza A. Dailey (Mrs.)	" " "	April 24, 1880

No.	Name.	When Received.	When Removed.
1731.	Elizabeth A. Dailey	Nov. 2, 1870	Feb. 3, 1897
1732.	Miles B. Jones	" " "	June 7, 1871
1733.	Julia W. H. George	" " "	1889
1734.	Timothy W. Warren	" " "	Nov. 28, 1894
1735.	*Catherine Devoe (wid. James B.)*	" " "	May 6, 1874
1736.	*Charlotte Haws*	" " "	Oct. 24, 1894
1737.	Lewis W. Harrington	Dec. 28, 1870	
1738.	James Herbert Smith	" " "	Nov. 28, 1894
1739.	Henrietta Smith (James H.)	" " "	Nov. 28, 1894
1740.	Johanna Andrews (Jacob)	" " "	Oct. 31, 1877
1741.	Marshall O. Roberts	" " "	Sept. 11, 1880
1742.	Caroline D. Roberts (Marshall O.)	" " "	Dec. 12, 1874
1743.	*George W. Weld*	" " "	
1744.	*Mary Oliver*	" " "	Nov. 28, 1894
1745.	Louise Miller (Charles)	" " "	Nov. 28, 1894
1746.	*Wilhelmina Smith (wid. John M.)*	" " "	Jan. 9, 1878
1747.	*Christina Kerr (wid. William)*	" " "	Sept. 2, 1872
1748.	*Rosetta Guttmann (wid. Nicholas)*	" " "	May 2, 1877
1749.	*Katie Bruggemann*	" " "	April 11, 1877
1750.	Edmund E. Charles	Mch. 1, 1871	Oct. 10, 1872
1751.	Austin Abbott	" " "	April 19, 1896
1752.	Ellen L. G. Abbott (Austin)	" " "	Dec. 28, 1877
1753.	Wilhelmina M. Smith	" " "	Nov. 28, 1894
1754.	*Elizabeth Gropenstein (John)*	" " "	April 11, 1877
1755.	*Catherine Herbst (wid. Fred)*	" " "	April 11, 1877
1756.	*Mary Johanna Astor*	" " "	May 2, 1877
1757.	*Samuel Franklin Jones*	" " "	June 26, 1872
1758.	*Jane M. Beach (wid. William)*	" " "	April 11, 1877
1759.	*Sarah E. Conklin (Abraham V.)*	" " "	April 11, 1877
1760.	Alfrederick S. Hatch	May 3, 1871	Mch. 20, 1895
1761.	Theodosia Hatch (Alfrederick S.)	" " "	Mch. 20, 1895
1762.	George P. Stillman	" " "	July 26, 1891
1763.	Elizabeth T. Stillman (George P.)	" " "	Nov. 28, 1894
1764.	Cornelius N. Bliss	" " "	
1765.	Elizabeth M. Bliss (Cornelius N.)	" " "	
1766.	Marianna S. Barnard (Wm. F.)	" " "	Dec. 4, 1878
1767.	Emily C. Battelle	" " "	Nov. 28, 1894
1768.	George A. Chamberlain	" " "	Jan. 21, 1875
1769.	*Rosa Schiela*	" " "	Nov. 28, 1894
1770.	*Agnes Lewis*	" " "	Died. No date
1771.	*Rebecca Jane Irving (wid. James)*	" " "	May 2, 1877
1772.	*Mary Yates Hatch (Mrs. Henry B. Willard)*	" " "	Mch. 30, 1898
1773.	*Laura Whittemore (Mrs. Jonas R. Nilsen)*	" " "	Oct. 14, 1896
1774.	*Mary Hayes*	" " "	Nov. 28, 1894
1775.	John K. Cilley	June 28, 1871	April 3, 1878
1776.	Helen L. Cilley (John K.)	" " "	April 3, 1878
1777.	Joel Whittemore	" " "	Oct. 28, 1891
1778.	Martha S. Whittemore (Joel)	" " "	Oct. 28, 1891
1779.	Catherine Tietjen (wid. Christian)	" " "	Sept. 14, 1881
1780.	Christian F. Tietjen	" " "	Sept. 14, 1881
1781.	Anna Mary Evans (Mrs. George Phelps)	" " "	Oct. 25, 1882
1782.	William J. Thompson	" " "	April 16, 1879

No.	Name.	When Received.	When Removed.
1783.	Ellen Thompson (William J.)	June 28, 1871	April 16, 1879
1784.	Elizabeth J. Boe (wid. John) (Mrs. Hesland)	" " "	
1785.	*Christina M. Tietjen*	" " "	April 28, 1873
1786.	*Mary Ann Hill (wid. Joseph)*	" " "	April 11, 1877
1787.	*Louisa Herbst*	" " "	April 11, 1877
1788.	Lydia C. Gaylord	Nov. 1, 1871	Nov. 28, 1894
1789.	Mary M. Bartlett	" " "	
1790.	E. M. Pendleton Williams (Alpheus E.)	" " "	Feb. 5, 1880
1791.	Georgia Merriman	" " "	April 18, 1877
1792.	Charles W. Cleveland	" " "	Jan. 17, 1877
1793.	Maria Isabel Cleveland (Charles W.)	" " "	Jan. 17, 1877
1794.	*William Gilman Thompson*	" " "	Nov. 21, 1900
1795.	*Mary Thompson Hunt (Samuel O.)*	" " "	Oct. 22, 1873
1796.	*Charles T. Smith*	" " "	June 19, 1889
1797.	*Cornelia E. Waldron (Wm. H.)*	" " "	Dec. 28, 1881
1798.	*Susannah Jennings (John)*	" " "	May 2, 1877
1799.	*Mary Kohrman (Mrs. Frusetta)*	" " "	May 2, 1877
1800.	*Leonora Kunzler Berry (Mrs. Wilfred Hartley)*	" " "	
1801.	Robert B. Hall	Jan. 3, 1872	Feb. 16, 1876
1802.	Sarah D. Hall (Robert B.)	" " "	Feb. 16, 1876
1803.	William H. Thomas	" " "	Oct. 16, 1874
1804.	Henry B. Stillman	Feb. 28, 1872	Dec. 15, 1880
1805.	Susan M. Jordan (Mrs. J. J. Grant)	" " "	Oct. 15, 1891
1806.	Josephine A. Stevens	" " "	Sept. 27, 1873
1807.	Charlotte A. Lathrop	" " "	Dec. 31, 1884
1808.	Daniel M. Woolley	" " "	Dec. 31, 1872
1809.	Noah Brooks	" " "	Nov. 25, 1885
1810.	*Eunie Elizabeth Angevine (Mrs. William S. S. Rowland)*	" " "	Jan. 24, 1894
1811.	*Adelaide Phœbe Angevine (Mrs. Colgate)*	" " "	May 27, 1891
1812.	Samuel Colcord, Jr	May 1, 1872	
1813.	Clarissa Lammer	" " "	Nov. 22, 1882
1814.	Thomas Adam	" " "	Nov. 3, 1880
1815.	Kate E. Hull (Joseph D.)	" " "	Mch. 7, 1883
1816.	William M. Taylor	" " "	Feb. 8, 1895
1817.	Jessie Taylor (William M.)	" " "	
1818.	Mitchell Steedman (Mrs.)	" " "	Mch. 18, 1878
1819.	*Robert James Clyde*	" " "	Oct. 21, 1896
1820.	*Julia Clyde (Robert J.)*	" " "	Oct. 21, 1896
1821.	*William T. Freed*	" " "	June 15, 1881
1822.	*Susan Elizabeth Oliver (Mrs. Jennings)*	" " "	Mch. 15, 1876
1823.	Catherine H. Milne	July 5, 1872	Aug. 4, 1875
1824.	Julia Rule (Mrs. Chas. E. Nelson)	" " "	Nov. 28, 1894
1825.	Emily Rule	" " "	
1826.	Elizabeth Logue (D. C.)	" " "	Dec. 7, 1892
1827.	L. Smith Hobart	" " "	Dec. 16, 1885
1828.	Cynthia F. Hobart (L. Smith)	" " "	Dec. 16, 1885
1829.	Mary J. Troop (James)	" " "	Aug. —, 1873
1830.	*Oliver H. Corsa, Jr.*	" " "	
1831.	*James E. Corsa*	" " "	

No.	Name.	When Received.	When Removed.
1832.	*John Taylor*	July 5, 1872	Nov. 28, 1894
1833.	*George W. Button*	" " "	Jan. 29, 1874
1834.	*Robert W. H. Ackerman*	" " "	April 11, 1877
1835.	Samuel McCord	Oct. 30, 1872	June 19, 1876
1836.	Charles E. Olmsted	" " "	Oct. 20, 1886
1837.	Anna M. Holbrook (Mrs.)	" " "	June 23, 1895
1838.	Kate E. Stark	" " "	April 8, 1885
1839.	Henry F. Hills	" " "	Sept. 26, 1884
1840.	Mary A. Hills (Henry F.)	" " "	Sept. 26, 1884
1841.	Mary L. McAlpine (Mrs.)	" " "	Feb. 10, 1876
1842.	Gratia B. Hollister (wid. Edwin M.)	Dec. 30, 1872	April 1, 1885
1843.	Eunice P. Chapman (Daniel W.)	" " "	Nov. 22, 1878
1844.	Alexander Frazer	" " "	Oct. 4, 1893
1845.	Esther Frazer (Alexander)	" " "	Oct. 4, 1893
1846.	George M. Tracy	" " "	Sept. 3, 1874
1847.	Stella L. Tracy (wid. George M.)	" " "	Nov. 28, 1894
1848.	Joseph H. Taylor	" " "	June 5, 1895
1849.	Sarah B. Taylor (Joseph H.)	" " "	Nov. 28, 1900
1850.	Joshua M. Whitcomb	" " "	Jan. 8, 1897
1851.	Sarah C. Whitcomb (Joshua M.)	" " "	
1852.	Rufus H. Somers	" " "	Nov. 28, 1883
1853.	Edward W. Bell	" " "	Mch. 1, 1893
1854.	Julia E. S. Bell (Edward W.)	" " "	Mch. 1, 1893
1855.	John S. McClure	" " "	June 17, 1885
1856.	Jane A. McClure	" " "	Feb. 4, 1878
1857.	Mary T. Sparks	" " "	Jan. 11, 1885
1858.	Henry B. Kirkland	" " "	Sept. 4 ,1892
1859.	Kate P. Kirkland (wid. Henry B.)	" " "	
1860.	Margaret J. Freed (William T.)	" " "	Dec. 6, 1875
1861.	Daniel Lancaster	" " "	May 28, 1880
1862.	Eliza G. Lancaster (wid. Daniel)	" " "	Nov. 12, 1885
1863.	Anna E. Lancaster	" " "	
1864.	Helen Lancaster	" " "	Oct. 4, 1876
1865.	Daniel E. Lancaster	" " "	
1866.	Emily Ruggles (wid. John G.)	" " "	Died. No date
1867.	Margaret Trevor	" " "	Nov. 17, 1876
1868.	Joseph Christopher	" " "	May 19, 1885
1869.	Marian S. Christopher (wid. Jos.)	" " "	Dec. 30, 1886
1870.	*Edwin M. Baker*	" " "	Mch. 7, 1888
1871.	*Theresa H. Brinkerhoff (wid. Jacob)*	" " "	July 30, 1894
1872.	*Mary Frances Stevens (Mrs. James W. Plowman)*	" " "	Nov. 12, 1874
1873.	*Helen M. Stevens (Mrs. Frederick G. Schmidt)*	" " "	Nov. 12, 1874
1874.	*Lizzie Whitcomb*	" " "	
1875.	*Oscar Engleman*	" " "	April 17, 1873
1876.	George Arthur Willey	Feb. 26, 1873	Oct. 22, 1879
1877.	Louisa Dwinelle (wid. Justin)	" " "	April 8, 1875
1878.	Isaac C. Noe	" " "	Feb. 21, 1889
1879.	Anna Maria Noe (Isaac C.)	" " "	Feb. 21, 1889
1880.	Oliver R. King	" " "	Nov. 2, 1892
1881.	Susan H. Ward	" " "	Sept. 26, 1878
1882.	Hetta L. H. Ward	" " "	Sept. 26, 1878
1883.	Mrs. Harriet M. Harris (wid. William A.)	" " "	

No.	Name.	When Received.	When Removed.
1884.	Hugh W. Hunter	Feb. 26, 1873	Nov. 30, 1892
1885.	Agnes A. Hunter (Hugh W.)	" " "	Nov. 30, 1892
1886.	Mary Kneisel (Mrs. Henry Leask)	" " "	Died. No date
1887.	Henry D. Tyler	" " "	Mch. 17, 1886
1888.	Mary J. Fairchild (wid. N. W.) (wid. Charles H. Frisbie)	" " "	Dec. 24, 1890
1889.	William Groundwater	" " "	Dec. 10, 1873
1890.	Ann Groundwater (William)	" " "	Dec. 10, 1873
1891.	Anna Post (Lewis F.)	" " "	Dec. 15, 1875
1892.	Thomas Angus	" " "	Oct. 16, 1900
1893.	John J. Sinclair	" " "	Oct. 4, 1893
1894.	Mary J. S. Sinclair (John J.)	" " "	Oct. 4, 1893
1895.	Margaret A. Sinclair	" " "	Dec. 14, 1892
1896.	Sidney F. Shelbourne	" " "	Nov. 9, 1887
1897.	Henry Hayes	" " "	May 30, 1900
1898.	Fannie E. Hayes (Henry)	" " "	Feb. 9, 1898
1899.	*Jennie Knapp (Mrs. Edwin S. Reid)*	" " "	June 21, 1898
1900.	*Lucy Gilman Abbott (Mrs. Paul Martin)*	" " "	July 1, 1891
1901.	*William M. Hall*	" " "	Dec. 22, 1875
1902.	*Henry C. Hall, Jr.*	" " "	
1903.	*Albert T. Hall*	" " "	May 29, 1889
1904.	*Onderdonk Angevine*	" " "	
1905.	*Eunice Ester Angevine (Onderdonk)*	" " "	
1906.	Frederick L. Perkins	April 30, 1873	May 2, 1877
1907.	Frank L. Rawlins	" " "	April 1, 1875
1908.	Harriet N. Marshall	" " "	Sept. 30, 1896
1909.	Harriet M. McPherson (wid. Geo.)	" " "	Sept. 21, 1881
1910.	Marcia S. Bugbee	" " "	
1911.	Mathew C. D. Borden	" " "	
1912.	Harriet M. Borden (M. C. D.)	" " "	
1913.	William Caney	" " "	1890
1914.	Henry D. Ranney	" " "	Jan. 11, 1879
1915.	Ezra P. Hoyt	" " "	Sept. 27, 1894
1916.	Rufus S. Underwood	" " "	June 10, 1875
1917.	Almira J. Underwood (Rufus S.)	" " "	June 10, 1875
1918.	Annie Helmer	" " "	April 11, 1877
1919.	*Edward B. Curtis*	" " "	Mch. 6, 1878
1920.	*Susan A. Curtis*	" " "	Mch. 6, 1878
1921.	*Anna B. Curtis (Mrs. Camp)*	" " "	Mch. 12, 1884
1922.	*Cephas Taylor*	" " "	June 5, 1889
1923.	*Ellen M. Taylor (Mrs. Robert L. Maitland)*	" " "	
1924.	*Irving R. Fisher*	" " "	May 13, 1885
1925.	*Carrie W. Fisher (Mrs. William Ives Washburn)*	" " "	
1926.	*Annie A. Fisher (Mrs. Lefferts Strebeigh)*	" " "	
1927.	*Walter L. Ranney*	" " "	April 17, 1888
1928.	*Hannah Smith*	" " "	
1929.	*Amanda M. Smith (Mrs. Henry A. Robinson)*	" " "	Mch. 23, 1898
1930.	Jane A. Matterson (William H.)	" " "	Feb. 23, 1887
1931.	*Mrs. Margaret McDowell*	" " "	April 11, 1877
1932.	*August C. Ohle*	" " "	April 11, 1877

No.	Name.	When Received.	When Removed.
1933.	*Caroline H. Ohle*	April 30, 1873	April 11, 1877
1934.	*Margaret Ray (William)*	" " "	April 11, 1877
1935.	*Amelia Silker (Emmler)*	" " "	April 11, 1877
1936.	*Eliza Stewart (Mrs. Wilson)*	" " "	May 2, 1877
1937.	Mary E. Testman	June 25, 1873	Jan. 5, 1876
1938.	Amelia Miller	" " "	Dec. 1, 1881
1939.	William P. Brown	" " "	Nov. 28, 1900
1940.	Annie R. Brown (William P.)	" " "	Nov. 28, 1900
1941.	Jane Wood (wid. Reuben R.)	" " "	Feb. 27, 1891
1942.	Louisa B. Dewey (William C.)	" " "	June 27, 1888
1943.	James Mairs	" " "	Jan. 1, 1876
1944.	George F. Brown	" " "	Nov. 27, 1889
1945.	Almira J. Brown (George F.)	" " "	Nov. 27, 1889
1946.	James Simpson	" " "	April 1, 1875
1947.	Jane Simpson (James)	" " "	April 1, 1875
1948.	Edward F. Browning	" " "	
1949.	Lucy A. Browning (Edward F.)	" " "	
1950.	Sarah M. Washburn (Mrs.)	" " "	Jan. 4, 1895
1951.	Julia M. Garvin (Samuel B.)	" " "	Sept. 27, 1884
1952.	May Garvin (Mrs. J. F. P. Hodson)	" " "	Nov. 8, 1883
1953.	Henry Aught	" " "	Oct. 13, 1884
1954.	Sarah A. Aught (Henry)	" " "	Dec. 3, 1883
1955.	*Edwin F. Ward*	" " "	
1956.	*Abbie L. Ward (Edwin F.)*	" " "	
1957.	*Elizabeth Heebshen*	" " "	Jan. 23, 1878
1958.	*Annie M. Drumm*	" " "	Nov. 28, 1894
1959.	*Frederick Burt*	" " "	May 25, 1898
1960.	*John McKean*	" " "	May 18, 1892
1961.	*Hattie L. McKean (John)*	" " "	May 18, 1892
1962.	Rufus Chandler	Sept. 3, 1873	Dec. 11, 1889
1963.	Anna F. Chandler (Rufus)	" " "	Oct. 26, 1887
1964.	Beulah V. Stephens (Charles J.)	Oct. 29, 1873	Nov. 22, 1882
1965.	Theodore D. Bradford	" " "	April 13, 1881
1966.	Willis B. Fry	" " "	July 6, 1881
1967.	James Johnson	" " "	June 3, 1874
1968.	Rosetta Mitchell	" " "	July 27, 1882
1969.	Susan S. Child (O. Watson)	" " "	April 4, 1888
1970.	*Martha L. St. John (Mrs.)*	" " "	
1971.	*Alice M. Williams*	" " "	Sept. 19, 1877
1972.	*Louisa Wersbe (Henry)*	" " "	April 11, 1877
1973.	*Louisa Gehring*	" " "	April 11, 1877
1974.	*Mary Bruggemann*	" " "	April 11, 1877
1975.	*Elizabeth M. Tennant*	" " "	May 2, 1877
1976.	John Anderson	Dec. 30, 1873	Nov. 12, 1874
1977.	Elizabeth S. Adams	" " "	Dec. 14, 1876
1978.	Fanny H. Foote	" " "	April 1, 1891
1979.	Joanna T. Boyd (Fred S.)	" " "	June 2, 1874
1980.	Charles T. Raynolds	" " "	Jan. 20, 1876
1981.	Adelaide A. Raynolds (Charles T.)	" " "	Jan. 20, 1876
1982.	Isaac Evans	" " "	Nov. 19, 1875
1983.	Justine S. Evans (Isaac)	" " "	Nov. 19, 1875
1984.	*James Marshall*	" " "	Mch. 3, 1885
1985.	*Elizabeth D. Marshall (wid. James)*	" " "	
1986.	Waldo H. Jordan	Feb. 25, 1874	
1987.	Louise Jordan (Waldo H.)	" " "	

No.	Name.	When Received.	When Removed.
1988.	Elizabeth Sangster	Feb. 25, 1874	Dec. 20, 1879
1989.	Douglas R. Satterlee	" " "	Sept. 26, 1894
1990.	Elizabeth K. Satterlee	" " "	Sept. 26, 1894
1991.	Theodore K. Satterlee	" " "	Nov. 2, 1881
1992.	Mary R. Bremer (John L.)	" " "	
1993.	Robert Marshall	" " "	Sept. 1, 1884
1994.	George T. Cooke	" " "	
1995.	Fannie J. Cooke	" " "	Mch. —, 1880
1996.	Mary S. Hoyt (Ezra P.)	" " "	Sept. 27, 1894
1997.	William J. Nevius	" " "	Jan. 24, 1877
1998.	Eliza W. Nevius	" " "	Jan. 24, 1877
1999.	Freeman P. Woodbury	" " "	April 18, 1886
2000.	Harriet A. Woodbury (wid. Freeman P.)	" " "	
2001.	J. Sutherland Irving	" " "	Nov. 28, 1894
2002.	Amanda F. Porter	" " "	April 11, 1877
2003.	Eliza Porter	" " "	April 11, 1877
2004.	*Carrie Herrmann*	" " "	
2005.	*Henry B. Sands*	" " "	Nov. 18, 1888
2006.	*John G. Wardrop*	" " "	Nov. 28, 1894
2007.	*John Allyn*	" " "	Feb. 16, 1881
2008.	*Jennie H. Elgas (Mathew J.)*	" " "	Oct. 17, 1894
2009.	*Margaret A. Roberts (Mrs. Oliver T. Sherwood)*	" " "	April 23, 1891
2010.	*Letitia D. Wright*	" " "	Aug. 21, 1878
2011.	Edward Lewis	" " "	May 2, 1894
2012.	*David W. Prime*	" " "	April 18, 1877
2013.	*Sarah D. Milton (wid. Alfred)*	" " "	April 11, 1877
2014.	*Sarah J. Milton*	" " "	April 11, 1877
2015.	*John Simpson*	" " "	April 11, 1877
2016.	*Wilhelmena Duurloo (wid. Jacob)*	" " "	April 11, 1877
2017.	*Mary Caddoo (William)*	" " "	April 15, 1875
2018.	*Anna E. Leader*	" " "	Nov. 28, 1894
2019.	*Magdalena Harter (Henry)*	" " "	April 11, 1877
2020.	*Minnie Duurloo*	" " "	April 11, 1877
2021.	William H. Ashton	April 29, 1874	Nov. 28, 1894
2022.	Mary A. Broome (Mrs.)	" " "	Nov. 28, 1894
2023.	Leila E. Seward (Mrs. William H. Gleason)	" " "	May 30, 1877
2024.	Henry H. King	" " "	June 5, 1874
2025.	Nancy King (Henry H.)	" " "	Dec. 21, 1876
2026.	Ester F. Moore (wid. William D.)	" " "	June 15, 1890
2027.	Caroline P. Hudson (Ephraim H.)	" " "	May 10, 1893
2028.	Anna C. Hudson (Mrs. Condit)	" " "	Dec. 10, 1879
2029.	Hannah E. Seymore (Edwin S.)	" " "	Nov. 28, 1894
2030.	Lucien C. Warner	" " "	
2031.	Keren Warner (Lucien C.)	" " "	
2032.	Elizabeth L. Pigott	" " "	
2033.	*William F. Laing*	" " "	May 29, 1878
2034.	*Clorinda Laing (William F.)*	" " "	May 29, 1878
2035.	*Clara J. Chase*	" " "	
2036.	*Edward R. McLaury*	" " "	Mch. 16, 1881
2037.	*Bradford K. Wiley*	" " "	Oct. 21, 1896
2038.	*Charlotte A. Duurloo*	" " "	April 11, 1877
2039.	*William Walker*	" " "	Jan. 16, 1877

No.	Name.	When Received.	When Removed.
2040.	*Julia Walker (wid. William)*	April 29, 1874	April 11, 1877
2041.	*Jane Simpson (John)*	" " "	April 11, 1877
2042.	William P. McLaury	June 24, 1874	Feb. 6, 1876
2043.	Theodora J. McLaury (Wm. P.)	" " "	Feb. 6, 1876
2044.	Helen Nicol (Mrs. James Robertson)	" " "	April 27, 1882
2045.	Elizabeth Ecclestone (wid. James) (Mrs. Elizabeth Potter)	" " "	April 11, 1884
2046.	Charles W. Benedict	" " "	Aug. 25, 1875
2047.	Jane M. Benedict (Charles W.)	" " "	
2048.	Fanny L. Benedict	" " "	
2049.	Emily A. Benedict (Mrs. Frederick William Pickard)	" " "	Mch. 21, 1894
2050.	Garabed A. Knajian	" " "	May 8, 1878
2051.	Waller Holladay	" " "	
2052.	Kate M. Holladay (Waller)	" " "	Aug. 25, 1891
2053.	Mary Y. Chittenden (Lucius E.)	" " "	Feb. 26, 1894
2054.	Katie Gordon (Stephen T.)	" " "	May 12, 1876
2055.	*Matthew Crawford*	" " "	Feb. 25, 1877
2056.	*Francis B. Hornbrooke*	" " "	July 15, 1874
2057.	*Agnes McLean*	" " "	
2058.	John C. Guy	Oct. 28, 1874	Sept. —, 1892
2059.	Anna Worth (wid. Francis W.) (wid. Austin Abbott)	" " "	
2060.	Dilla M. Hassinger (Mrs.)	" " "	April 18, 1877
2061.	Henry S. Wellcome	" " "	Dec. 3, 1878
2062.	*Albert Herbst*	" " "	April 11, 1877
2063.	*John H. Glossner*	" " "	April 11, 1877
2064.	*Matilda L. Glossner (John H.)*	" " "	April 11, 1877
2065.	*Harriet S. Nelson (wid. Geo. W.)*	" " "	
2066.	*Joseph H. Irvine*	" " "	June 2, 1880
2067.	*Bessie Taylor (Mrs. Frank R. Houghton)*	" " "	April 8, 1885
2068.	*Nettie L. Camp*	" " "	Mch. 11, 1890
2069.	*Agnes L. Lasar*	" " "	April 25, 1877
2070.	Laura B. Banks (Moses O.)	Dec. 30, 1874	Mch. 28, 1890
2071.	Horace D. Sherrill	" " "	Jan. 26, 1887
2072.	Lillie E. Sherrill (Horace D.)	" " "	Jan. 26, 1887
2073.	John Philips	" " "	Nov. 27, 1876
2074.	Sarah A. Stratton	" " "	Nov. 6, 1895
2075.	George A. Barrett	" " "	April 11, 1877
2076.	William W. Hemmenway	" " "	April 27, 1876
2077.	Eliza Hemmenway	" " "	April 27, 1876
2078.	Cora D. Hemmenway	" " "	April 27, 1876
2079.	Edward E. Jones	" " "	Dec. 3, 1900
2080.	Arthur D. Whittemore	" " "	May 3, 1882
2081.	William A. McKinney	" " "	Jan. 4, 1882
2082.	Charles W. Jenkins	" " "	
2083.	Henry C. Houghton	" " "	
2084.	M. Ella P. Houghton (Henry C.)	" " "	April 3, 1898
2085.	Fannie Foster Jenkins (Charles W.)	" " "	
2086.	Henry W. Hubbard	" " "	
2087.	*Alonzo H. Johnson*	" " "	Mch. 27, 1878
2088.	*Annie E. Buckingham*	" " "	Nov. 28, 1894
2089.	*David Sinclair*	" " "	May 15, 1882
2090.	*Louisa E. Davenport (John I.)*	" " "	Sept. 14, 1882

No.	Name.	When Received.	When Removed.
2091.	*Jane Van Dorn (wid. William)*	Dec. 30, 1874	April 11, 1877
2092.	*Sarah Dyatt (William)*	" " "	April 11, 1877
2093.	*Maggie Trinkhaus (Henry)*	" " "	April 11, 1877
2094.	*Kate Kirk (William)*	" " "	April 11, 1877
2095.	*Henry Flohr*	" " "	April 11, 1877
2096.	*Elizabeth Flohr (Henry)*	" " "	April 11, 1877
2097.	*Mary Long*	" " "	April 11, 1877
2098.	*Eliza A. Taylor (Isaac)*	" " "	April 11, 1877
2099.	Edward A. Birnie	Mch. 3, 1875	Mch. 22, 1889
2100.	Oliver R. Patch	" " "	Dec. 8, 1877
2101.	Alburtis Webb	" " "	April 4, 1889
2102.	Mary B. Webb (Alburtis)	" " "	Feb. 4, 1879
2103.	Edwin West	" " "	Nov. 2, 1892
2104.	Mary West (Edwin)	" " "	June 13, 1891
2105.	Mary White	" " "	Nov. 7, 1877
2106.	George W. Hale	" " "	Feb. 2, 1881
2107.	Mary J. Hale (George W.)	" " "	Feb. 2, 1881
2108.	John Porteous	" " "	Nov. 28, 1894
2109.	Margaret P. Janes	" " "	
2110.	Levi W. Partridge	" " "	May 15, 1889
2111.	Mary Foster (Mrs.)	" " "	Oct. 28, 1875
2112.	*Esther Stedman (Mrs.)*	" " "	April 11, 1877
2113.	Elisha H. Allen	April 28, 1875	Feb. 16, 1881
2114.	Henrietta M. Newcomb (Harvey)	" " "	June 20, 1877
2115.	Elizabeth B. Robbins (Mrs. James Baker)	" " "	April 10, 1895
2116.	Mary B. Lambert	" " "	Mch. —, 1882
2117.	Winfield Robbins	" " "	Nov. 23, 1881
2118.	Sarah Browning	" " "	
2119.	Maria A. Ward (Herbert D.)	" " "	Sept. 27, 1880
2120.	Mary J. S. Halsey (Lawrence W.)	" " "	Dec. 28, 1887
2121.	Brainerd T. Norris	" " "	Oct. 25, 1893
2122.	Elizabeth K. Norris (Brainerd T.)	" " "	Jan. 9, 1876
2123.	William Tompkins	" " "	Feb. 8, 1883
2124.	Sophia V. Tompkins (William)	" " "	Feb. 8, 1883
2125.	Moses Harris	" " "	Nov. 26, 1890
2126.	Sarah V. Harris (Moses)	" " "	Nov. 26, 1890
2127.	George T. Addison	" " "	Mch. 3, 1887
2128.	Sarah A. Addison (George T.)	" " "	Mch. 3, 1887
2129.	Charles J. Moore	" " "	April 18, 1877
2130.	John H. Eden	" " "	May 18, 1887
2131.	Mary D. Eden (John H.)	" " "	May 18, 1887
2132.	Katie A. L. Chidsey (Mrs. Alfred Dana)	" " "	May 8, 1879
2133.	Daniel S. Pillsbury	" " "	Oct. 19, 1898
2134.	Mary F. Pillsbury (Daniel S.)	" " "	Oct. 19, 1898
2135.	*Jessie A. Ross (Henry C.)*	" " "	
2136.	*Fannie Sanford*	" " "	
2137.	*Carrie C. Knapp (Mrs. George A. Galindo)*	" " "	Nov. 28, 1894
2138.	*Josephine Pinkerton (Mrs. William Clark)*	" " "	Mch. 21, 1879
2139.	*Dewitt C. Grinnell*	" " "	Sept. 14, 1881
2140.	*Benjamin F. Grinnell*	" " "	Sept. 12, 1877
2141.	*Emily H. Thompson*	" " "	April 30, 1884

No.	Name.	When Received.	When Removed.
2142.	*Kate L .Thompson (Mrs. Jos. Wild)*	April 28, 1875	
2143.	*Evaline G. Thompson*	" " "	April 30, 1884
2144.	*Mary Manning (wid. Geo. Heather).*	" " "	
2145.	*Helen P. Woodbury (Mrs. William S. Seamans)*	" " "	
2146.	*Mary H. Chittenden (Mrs. William Bradford)*	" " "	
2147.	*Bessie B. Chittenden (Mrs. Frederick B. Richards)*	" " "	Jan. 25, 1899
2148.	*Frederick H. Hatch*	" " "	May 31, 1899
2149.	*Emily T. Hatch (Mrs. Elwood O. Roessle)*	" " "	
2150.	*Carrie B. Hazeltine*	" " "	
2151.	*John S. Taylor*	" " "	
2152.	*Isobel M. Taylor*	" " "	
2153.	*William J. Taylor*	" " "	
2154.	*Mary Bates*	" " "	
2155.	*William G. Bates*	" " "	
2156.	*Lizzie Guthrie (Mrs. H. B. Wilson).*	" " "	Nov. 28, 1894
2157.	*Nathaniel C. Fisher*	" " "	
2158.	*Ida M. Ward (Mrs. Eugene L. Lentilhon)*	" " "	Mch. 7, 1894
2159.	*Lizzie P. Bliss*	" " "	
2160.	*Minnie A. Robe*	" " "	Sept. 8, 1879
2161.	*Georgie Virginia Tucker*	" " "	Dec. 6, 1878
2162.	*Ella Corsa*	" " "	
2163.	*Mattie J. Thompson (Mrs. N. T. Leganger)*	" " "	Oct. 14, 1896
2164.	*Minnie E. Frazer (Mrs. Edward D. Allin)*	" " "	Oct. 4, 1893
2165.	*Isabel A. Frazer (Mrs. Wellington Crosby)*	" " "	Feb. 8, 1884
2166.	*Charles E. Whittemore*	" " "	
2167.	*William J. Whittemore*	" " "	
2168.	*Andrew Miles Payne*	" " "	Nov. 28, 1894
2169.	*Jane A. Fairchild (Mrs. Wm. Leeson)*	" " "	June 5, 1889
2170.	*William H. Coolidge*	" " "	Mch. 12, 1879
2171.	*Nellie L. Coolidge (William H.)*	" " "	Mch. 12, 1879
2172.	*Amanda L. Stewart (wid. Charles)*	" " "	Dec. 3, 1876
2173.	*Josephine B. Stewart (Mrs. Henry R. Price)*	" " "	
2174.	*William Carey*	" " "	
2175.	*Adelaide R. Downey (wid. Henry De G. Hastings)*	" " "	April 17, 1895
2176.	*Charles L. Fitch*	" " "	
2177.	*Mary C. Phelps*	" " "	
2178.	*George H. Clark*	" " "	
2179.	*Henry N. Cornett*	" " "	April 11, 1877
2180.	*Caroline Cornett (Henry N.)*	" " "	April 11, 1877
2181.	*Henry N. Cornett, Jr*	" " "	April 11, 1877
2182.	*Sophia Nickels*	" " "	April 11, 1877
2183.	*Lillie Moore*	" " "	April 11, 1877
2184.	Henry L. Clapp	June 23, 1875	
2185.	Susan P. Clapp (Henry L.)	" " "	Oct. 31, 1881
2186.	Levi H. Marstellar	" " "	Dec. 23, 1893

No.	Name.	When Received.	When Removed.
2187.	William G. Rule	June 23, 1875	May 3, 1884
2188.	Elizabeth Rule (William G.)	" " "	Feb. 19, 1882
2189.	Elizabeth B. Bush (wid. Charles P.)	" " "	Dec. 21, 1892
2190.	Caroline E. Bush	" " "	
2191.	Anna E. Bush	" " "	Nov. 25, 1896
2192.	Mary E. Scudder (Raymond B.)	" " "	April 14, 1880
2193.	*Belle McDonald (Mrs. X. John Little)*	" " "	
2194.	*Jane Robertson (George)*	June 25, 1875	July —, 1875
2195.	Lewis D. Greene	Nov. 3, 1875	
2196.	John F. Baker	" " "	
2197.	Anna E. Benedict (wid. Seth W.)	" " "	Feb. 27, 1879
2198.	George R. Benedict	" " "	Feb. 27, 1879
2199.	Bertha Sterling	" " "	Nov. 28, 1894
2200.	Benjamin D. Skinner	" " "	June 16, 1881
2201.	Thomasetta Skinner (Benjamin D.)	" " "	July 6, 1894
2202.	Barbara Fairchild	" " "	Nov. 28, 1900
2203.	Robert Downey	" " "	Sept. 11, 1886
2204.	Nancy A. G. Satterlee (wid. Douglass)	" " "	Aug. —, 1880
2205.	Annette Satterlee	" " "	May 11, 1881
2206.	Lucy G. Satterlee	" " "	May 11, 1881
2207.	Anna H. Satterlee	" " "	May 11, 1881
2208.	*Sophie Herrmann (Mrs. Fred. Parker)*	" " "	
2209.	*Barbara Herrmann*	" " "	
2210.	*Carrie Herrmann (Mrs. F. Niemann)*	" " "	Mch. 27, 1890
2211.	*Alice C. Wright*	" " "	
2212.	*Amelia Waldron (Alexander)*	" " "	Sept. 17, 1888
2213.	*Letitia Cunningham (wid. James)*	" " "	April 11, 1877
2214.	*William W. Oliver*	" " "	April 11, 1877
2215.	*Dora Louisa Wolf*	" " "	April 11, 1877
2216.	*Alfred Bertschky*	" " "	April 11, 1877
2217.	*Philip Lahm*	" " "	April 11, 1877
2218.	*Margaret Lahm (Philip)*	" " "	April 11, 1877
2219.	*Pauline Lahm*	" " "	April 11, 1877
2220.	*Mary A. B. Elsesser (Mrs.)*	" " "	April 11, 1877
2221.	*Peter Clark*	" " "	April 11, 1877
2222.	*Gardina Y. Clark (Peter)*	" " "	April 11, 1877
2223.	*Michael Bender*	" " "	April 11, 1877
2224.	*Wilhelmina P. Hoffman (John)*	" " "	April 11, 1877
2225.	*Ellen Hocking (Bartholomew)*	" " "	April 11, 1877
2226.	*Charles R. Bennett*	" " "	April 11, 1877
2227.	*Mary Bennett (Charles R.)*	" " "	April 11, 1877
2228.	*Maggie Van Dorn (Samuel)*	" " "	April 11, 1877
2229.	Ambrose E. Stone	Dec. 29, 1875	
2230.	Isabella H. Hall	" " "	Oct. 4, 1882
2231.	Susan Howland	" " "	Nov. 28, 1900
2232.	Emma M. Jones (Edward E.)	" " "	Dec. 5, 1900
2233.	Edmund B. Kellogg	" " "	Nov. 28, 1894
2234.	Margaret B. Stuart	" " "	Nov. 28, 1894
2235.	Elizabeth Lewis (Edward)	" " "	May 2, 1894
2236.	Mary A. Taylor (William)	" " "	Nov. 23, 1885
2237.	Mary Louise Taylor (Mrs. John Lindsay McCutcheon)	" " "	July 1, 1883
2238.	Carrie E. B. Tietjen (Chistian F.)	" " "	Sept. 14, 1881
2239.	*Angelia L. Hamilton*	" " "	Sept. 29, 1886

No.	Name.	When Received.	When Removed.
2240.	*Susie B. Tompkins*	Dec. 29, 1875	Nov. 28, 1894
2241.	Margaret Pierson (wid. Alfred)	" " "	April 11, 1877
2242.	John Pierson	" " "	April 11, 1877
2243.	*Charles W. F. Brucher*	" " "	April 11, 1877
2244.	*Selma Schweitzer*	" " "	April 11, 1877
2245.	*Louisa Myatt*	" " "	April 11, 1877
2246.	*Winfred Hall*	" " "	May 2, 1877
2247.	Emily S. Sanford (Mrs. Brainerd)	Mch. 1, 1876	May 15, 1880
2248.	Emily Wallace (William S.)	" " "	July 13, 1894
2249.	Zophar L. Howell	" " "	Dec. 11, 1878
2250.	Anna B. Howell (Z. L.)	" " "	Dec. 11, 1878
2251.	Samuel Stewart	" " "	Nov. 28, 1894
2252.	Emma J. Stewart	" " "	Nov. 28, 1894
2253.	Frederick E. Farmer	" " "	Nov. 28, 1894
2254.	Delia E. Emmerson	" " "	
2255.	John Lewice	" " "	Oct. 30, 1878
2256.	Sarah Bartholomew (wid. Fred. H.)	" " "	Nov. 19, 1886
2257.	James M. Waller	" " "	Dec. 10, 1879
2258.	Frances A. Waller (James M.)	" " "	Dec. 10, 1879
2259.	Linda G. Waller	" " "	Dec. 10, 1879
2260.	Fannie M. Waller	" " "	Dec. 10, 1879
2261.	H. Sterling Kirkland	" " "	
2262.	William Liddell	" " "	Feb. 28, 1889
2263.	Catherine Liddell	" " "	Feb. 28, 1889
2264.	Mary Wilson	" " "	Nov. 28, 1894
2265.	William Kemp	" " "	Dec. 25, 1887
2266.	Agnes W. Kemp (William)	" " "	Oct. 7, 1891
2267.	Ida W. Horton (Harding S.)	" " "	Feb. 14, 1887
2268.	*Margaret T. Livingston (Mrs. Walter W. Watrous)*	" " "	Nov. 28, 1894
2269.	*Theodore W. Trowbridge*	" " "	Feb. 3, 1891
2270.	*Myra A. Trowbridge (Theodore W.)*	" " "	Feb. 3, 1891
2271.	*Janet Stewart*	" " "	Nov. 28, 1894
2272.	*Catherine L. Taylor (Mrs. C. E. Whittemore)*	May 3, 1876	
2273.	*Homer Bush*	" " "	Jan. 25, 1893
2274.	*Frederick W. Horne*	" " "	
2275.	*William Chester Phelps*	" " "	May 15, 1889
2276.	*Lillian G. Phelps*	" " "	
2277.	*Edwin De Baun*	" " "	
2278.	*Seth W. Johnson*	" " "	Jan. 9, 1895
2279.	*Frederick W. Link*	" " "	
2280.	*Charles W. Link*	" " "	
2281.	*Caroline B. Link (Mrs. George M. Taylor)*	" " "	Feb. 7, 1891
2282.	*David McLaughlin*	" " "	Nov. 28, 1876
2283.	*Joseph Wilson*	" " "	Sept. 24, 1885
2284.	*Homer Bostwick*	" " "	Aug. 14, 1883
2285.	*Annie M. Bostwick (Mrs. Frederick Greene)*	" " "	June 17, 1891
2286.	*Hannah R. Bostwick (wid. Fordyce H. Hawley)*	" " "	Mch. 11, 1896
2287.	*Homer Bostwick, Jr.*	" " "	Dec. 1, 1897
2288.	*George Tolmie*	" " "	Nov. 28, 1894
2289.	*John H. Boswell*	" " "	Mch. 31, 1897

No.	Name.	When Received.	When Removed.
2290.	*Gertrude A. Smith (Mrs. S. Jennings Gorman)*	May 3, 1876	
2291.	*Mary E. Angus (Mrs. Robert Smellie)*	" " "	Nov. 28, 1894
2292.	*Evelyn Angus (Mrs. John M. Mossman)*	" " "	
2293.	*Annie M. Pillsbury*	" " "	
2294.	*Charles P. Rodgers*	" " "	Oct. 21, 1896
2295.	*Anna B. Rodgers (Charles P.)*	" " "	Oct. 21, 1896
2296.	*Minnie B. Rodgers (Mrs. Charles F. Zabriskie)*	" " "	Oct. 7, 1896
2297.	*Samuel W. Banning*	" " "	June 30, 1887
2298.	*Benjamin R. Gaul*	" " "	Jan. 8, 1892
2299.	*Emma Van Volkenburgh (Mrs. Edward S. Rapallo)*	" " "	
2300.	*Anna G. Hunt (wid. Thomas G.)*	" " "	Dec. 29, 1897
2301.	*Alexander H. Palmer*	" " "	May 31, 1882
2302.	*Anna H. Palmer (Alexander H.)*	" " "	Feb. 26, 1896
2303.	*Alexander King*	" " "	Mch. 12, 1879
2304.	*Hattie R. Whitcomb*	" " "	Nov. 3, 1879
2305.	*Sallie Whitcomb (Mrs. George B. Sterling)*	" " "	Jan. 24, 1893
2306.	*William Johnson*	" " "	Dec. 10, 1893
2307.	*Frances T. Barrett (Mrs. O. B. Williams)*	" " "	Nov. 28, 1900
2308.	*Howard R. Martin*	" " "	Jan. 28, 1891
2309.	*Letitia Lowry (Mrs. Jas. Stewart)*	" " "	Oct. 16, 1885
2310.	*Bertha Raddatz*	" " "	Nov. 28, 1894
2311.	*Carrie E. Adams (Mrs. Edwin W. Orvis)*	" " "	June 23, 1886
2312.	*Josephine Hooker (Mrs. Henry Sterling Kirkland)*	" " "	
2313.	*James F. Talcott*	" " "	April 14, 1880
2314.	*James Sinclair, Jr.*	" " "	June 23, 1893
2315.	*Georgianna Barefield*	" " "	Nov. 28, 1894
2316.	*Jennie Fletcher*	" " "	Sept. 29, 1876
2317.	*Adelaide H. Ennis (Mrs. Rufus Adams)*	" " "	Mch. 14, 1877
2318.	*Annie Mahon*	" " "	Died. No date
2319.	*Sarah C. Hunter*	" " "	Nov. 28, 1894
2320.	*Duncan Frazer*	" " "	Nov. 28, 1894
2321.	*Leslie P. Gillies*	" " "	Dec. 14, 1881
2322.	*Charles B. White*	" " "	Jan. 21, 1880
2323.	*Jennie G. Strahan (Mrs. David Dows, Jr.)*	" " "	May 31, 1893
2324.	Ella F. Johnson (Seth W.)	" " "	Jan. 9, 1895
2325.	Jane McKenzie (wid. Alexander) (Mrs. James S. Keith)	" " "	Dec. 5, 1894
2326.	Laura H. McKenzie (Mrs. Alfred McC. Ogle)	" " "	April 1, 1885
2327.	Sophie Lentz	" " "	Nov. 28, 1894
2328.	Charlotte M. Tolmie (George)	" " "	Nov. 28, 1894
2329.	Eliza Inslee	" " "	
2330.	Louisa Inslee (Mrs. Jas. T. Mount)	" " "	Oct. 10, 1883
2331.	Kate S. Banning (wid. Samuel W.)	" " "	June 5, 1896
2332.	Henrietta J. Kincaid	" " "	Mch. 29, 1893

No.	Name.	When Received.	When Removed.
2333.	Caroline Gaul (Benjamin R.)	May 3, 1876	Nov. 28, 1894
2334.	James C. Nicoll	" " "	Jan. 28, 1891
2335.	Elizabeth P. Martin (Howard R.)	" " "	Jan. 28, 1891
2336.	Philip Van Volkenburgh	" " "	Feb. 18, 1889
2337.	Ann S. Van Volkenburgh (Philip)	" " "	
2338.	William R. H. Martin	" " "	
2339.	Charles H. Frisbie	" " "	April 15, 1882
2340.	Anna M. Sinclair (James, Jr.)	" " "	
2341.	Nancy McC. Thurber (Horace K.)	" " "	Feb. 2, 1898
2342.	Sarah S. Shotwell (Mrs.)	" " "	Nov. 28, 1894
2343.	Sarah A. Watson	" " "	Nov. 28, 1894
2344.	Sarah A. Seymore (William P.)	June 14, 1876	Dec. 9, 1895
2345.	Sarah E. Seymore	" " "	
2346.	*Frank R. Houghton*	" " "	April 8, 1885
2347.	*Herbert R. Houghton*	" " "	Aug. 13, 1894
2348.	*Fanny B. Neff (Mrs. Samuel E. Ewing)*	" " "	June 10, 1885
2349.	*Wallace L. Thomson*	" " "	Feb. 25, 1884
2350.	*Mary H. Thomson*	" " "	
2351.	*William Widdows*	" " "	April 11, 1877
2352.	*John Thomson*	" " "	April 11, 1877
2353.	*Henry Lahm*	" " "	April 11, 1877
2354.	Charles L. Hall	Sept. 20, 1876	Nov. 23, 1881
2355.	Emma C. Hall (Charles L.)	" " "	April 17, 1881
2356.	Mary Pattison (Mrs.)	Nov. 1, 1876	Nov. 28, 1894
2357.	Minnie J. McClaury (Mrs. George D. Browne)	" " "	April 26, 1893
2358.	Edward F. Walker	" " "	Dec. 31, 1879
2359.	*George W. Somerindyke*	" " "	
2360.	*Henry Howard*	" " "	Nov. 28, 1900
2361.	*Catherine G. Howard (Henry)*	" " "	Nov. 28, 1900
2362.	*Frederick A. Phillips*	Nov. 30, 1876	April 11, 1877
2363.	*Letitia Jackson (Saul F.)*	" " "	April 11, 1877
2364.	*Hannah Schuyler (wid. Augustus)*	" " "	April 11, 1877
2365.	*Charlotte Griffiths*	" " "	April 11, 1877
2366.	*Robert C. Robinson*	" " "	April 11, 1877
2367.	*James H. O'Hara*	" " "	April 11, 1877
2368.	*Julia E. Haggerty*	" " "	April 11, 1877
2369.	*James T. Greer*	" " "	April 11, 1877
2370.	*George Seeger*	" " "	April 11, 1877
2371.	*Mary Burkhardt*	" " "	April 11, 1877
2372.	*Elizabeth Rollman (George)*	" " "	April 11, 1877
2373.	*Catherine Heim (wid. Jacob)*	" " "	April 11, 1877
2374.	*John Oelrich*	" " "	April 11, 1877
2375.	*Isaac Long*	" " "	April 11, 1877
2376.	*Evelyn A. White*	" " "	April 11, 1877
2377.	*Phœbe Long (Isaac)*	" " "	April 11, 1877
2378.	Margaret W. McCorkle (James H.)	Jan. 3, 1877	Jan. 8, 1881
2379.	Ellen W. McCorkle	" " "	Mch. 17, 1887
2380.	Elizabeth O. McCorkle	" " "	Nov. 28, 1894
2381.	Lowell Lincoln	" " "	April 3, 1886
2382.	Clara A. Lincoln (Lowell)	" " "	April 3, 1886
2383.	Anna Wilson (Joseph)	" " "	Sept. 24, 1885
2384.	Augustus Gaylord	" " "	
2385.	Martha C. Gaylord (Augustus)	" " "	

No.	Name.	When Received.	When Removed.
2386.	Irving C. Gaylord	Jan. 3, 1877	June 22, 1882
2387.	Agnes King (Alexander)	" " "	Mch. 12, 1879
2388.	Minnie Macadam	" " "	Feb. 6, 1895
2389.	William R. Beckwith	" " "	Nov. 28, 1894
2390.	Benjamin Griffin	" " "	
2391.	Rena W. Griffin (Benjamin)	" " "	
2392.	Charlotte M. Bain	" " "	Dec. 15, 1884
2393.	Wright Gillies	" " "	
2394.	Anna L. Gillies (Wright)	" " "	
2395.	Margaret E. Whittemore (wid. Arthur D.)	" " "	May 3, 1882
2396.	*Thomas A. McIntosh*	" " "	Nov. 28, 1894
2397.	*William H. Fowler*	" " "	Sept. 30, 1896
2398.	*Adeline Fowler (William H.)*	" " "	Sept. 30, 1896
2399.	*Ella Grace Smith (Mrs. Edward A. Starkey)*	" " "	Oct. 10, 1888
2400.	*Julius Augustus Gaylord*	" " "	Jan. 31, 1886
2401.	*Sarah Ward (wid.)*	" " "	Jan. —, 1877
2402.	*John Eidmann*	Jan. 17, 1877	April 11, 1877
2403.	*Barbara Eidmann (John)*	" " "	April 11, 1877
2404.	*Benjamin P. De Witt*	" " "	April 11, 1877
2405.	John M. Jones	Feb. 28, 1877	Mch. 5, 1879
2406.	*Etta O. Jones*	" " "	Mch. 5, 1879
2407.	*Lillian M. Baker (Mrs. Downing Vaux)*	" " "	
2408.	*Nicholas T. Leganger*	" " "	Oct. 14, 1896
2409.	*Thomas W. Leslie*	" " "	
2410.	Sarah E. Hayes	" " "	Mch. 26, 1890
2411.	Helen McRorie	" " "	Mch. 28, 1891
2412.	Mary D. Bradford (Mrs. R. G. Dun)	" " "	Oct. 3, 1900
2413.	Marsena J. Robert (Frederick)	" " "	Oct. 21, 1896
2414.	Elizabeth M. Dunn (R. G.)	" " "	May 8, 1882
2415.	Frank H. Andrews	" " "	June 21, 1890
2416.	John McGaw Woodbury	" " "	Nov. 19, 1889
2417.	*Margaret McIntosh*	" " "	Nov. 28, 1894
2418.	*Allen Thornburgh*	" " "	Jan. 26, 1881
2419.	*Ellen Thornburgh (Allen)*	" " "	Jan. 26, 1881
2420.	*Herbert F. Pardee*	" " "	Mch. 16, 1877
2421.	Sarah Lambie (wid. George)	" " "	July 17, 1878
2422.	*James A. Cunningham*	" " "	April 11, 1877
2423.	*Robert B. Gillies*	May 6, 1877	
2424.	*Julia Schwartz*	" " "	Feb. 7, 1889
2425.	Charles Talcott	" " "	June 12, 1885
2426.	Mary F. Talcott (Charles)	" " "	June 12, 1885
2427.	*Kate W. Smith*	" " "	Mch. 3, 1879
2428.	*Stewart W. Smith*	" " "	Mch. 7, 1894
2429.	David C. Graham	" " "	Nov. 7, 1877
2430.	*Alice F. Bodman*	" " "	Mch. 7, 1888
2431.	Marie Ranney (Ambrose L.)	" " "	Dec. 6, 1888
2432.	*Lena F. Hayes*	" " "	May 30, 1900
2433.	W. H. Martin (William R. H.)	" " "	
2434.	*George C. Perkins*	" " "	Nov. 20, 1895
2435.	John A. Van Buskirk	" " "	
2436.	Mary E .Van Buskirk (John A.)	" " "	

No.	Name.	When Received.	When Removed.
2437.	Kate K. Van Buskirk (wid. G. Winthrop Root)	May 6, 1877	Dec. 5, 1894
2438.	*Robert McLean*	" " "	
2439.	*Charlotte W. Adams*	" " "	Dec. 24, 1882
2440.	*Sanford L. Sayre*	" " "	Nov. 28, 1894
2441.	*Camilla G. Rowe*	" " "	Jan. 14, 1880
2442.	Rosalind Gillette	" " "	Nov. 12, 1884
2443.	Lulu F. Hatch (Mrs. Geo. R. Preston)	" " "	Mch. 14, 1895
2444.	*Jenny S. Hatch (Mrs. John C. F. Gardner)*	" " "	
2445.	William S. Hall	" " "	
2446.	Amanda M. Hall (William S.)	" " "	
2447.	*Albert A. Johnson*	" " "	Jan. 16, 1893
2448.	*Emma Johnson (wid. Albert A.)*	" " "	May 2, 1894
2449.	*Jacob R. Thoman*	" " "	Dec. 8, 1897
2450.	Mary H. Johnson (F. M.)	" " "	April 16, 1890
2451.	*Robert E. Carey*	" " "	May 30, 1900
2452.	Richard H. Lippincott	" " "	Nov. 28, 1894
2453.	*Julia E. Baker (John F.)*	" " "	
2454.	*Frederick G. Hunt*	" " "	Nov. 28, 1900
2455.	*William H. Stewart*	" " "	Nov. 28, 1894
2456.	Nahabed Abdalian	" " "	Nov. 12, 1895
2457.	*William L. Flanagan*	" " "	Dec. 31, 1885
2458.	*Gertrude E. Flanagan (Mrs. John Porter Shannon)*	" " "	Mch. 12, 1884
2459.	Annette A. Bryant (J. D.)	Oct. 31, 1877	
2460.	Clinton H. Smith	" " "	Oct. 21, 1896
2461.	Welthea C. Smith (Clinton H.)	" " "	Oct. 21, 1896
2462.	Helen L. Thayer (D. G.)	" " "	Feb. 14, 1883
2463.	*Carrie A. Case (Mrs. Edwin B. Curtis)*	" " "	Mch. 31, 1897
2464.	*Mary L. Case (Mrs. Julian Wheeler Curtis)*	" " "	Mch. 31, 1897
2465.	Julia Fleming	" " "	
2466.	John H. Sweetzer	" " "	
2467.	L. Cornelia Sweetzer (John H.)	" " "	
2468.	*Howard P. Sweetzer*	" " "	
2469.	*Alice M. Sweetzer*	" " "	
2470.	Marquis D. Thomas	" " "	Dec. 27, 1877
2471.	Lydia Thomas (Marquis D.)	" " "	Oct. 30, 1887
2472.	Amelia E. Thomas	" " "	Dec. 28, 1892
2473.	Robert J. Loudon	" " "	July 20, 1878
2474.	S. Jennie Loudon (Robert J.)	" " "	Oct. 24, 1888
2475.	Sarah M. Wright (wid. James)	" " "	Oct. 1, 1881
2476.	Mary N. Wright	" " "	June 24, 1890
2477.	Laura E. Jones (Mrs.)	Jan. 6, 1878	Sept. 11, 1892
2478.	John Davidson	" " "	Jan. 16, 1884
2479.	Mary Bloomfield (J. J.)	" " "	April 11, 1895
2480.	John J. Brown	" " "	
2481.	Mary Brown (John J.)	" " "	Sept. 19, 1892
2482.	Annie V. Brown (Mrs. Wm. Bryan)	" " "	
2483.	Mary C. Brown	" " "	
2484.	James W. Gillies	" " "	Feb. 5, 1899
2485.	Anna E. Gillies (James W.)	" " "	Dec. 5, 1900
2486.	Edwin J. Gillies	" " "	Nov. 26, 1890

No.	Name.	When Received.	When Removed.
2487.	Mary E. Macfarlane	Jan. 6, 1878	Jan. 28, 1889
2488.	S. Alice Livingston (Mrs. B. N. Smith)	" " "	Oct. 18, 1886
2489.	Mary G. Sheldon (Lewis)	" " "	April 11, 1883
2490.	Anna M. Shields	" " "	
2491.	S. Charles Welsh	" " "	April 27, 1898
2492.	*Belle F. Welsh (S. Charles)*	" " "	April 27, 1898
2493.	*Henry Prentice*	" " "	Nov. 28, 1894
2494.	*Anna C. Benedict*	" " "	
2495.	*John M. Moffatt*	" " "	Nov. 28, 1894
2496.	Jane Walker (Mrs. John C. Bruen)	" " "	Dec. 1, 1881
2497.	Henry S. Hicks	" " "	Nov. 28, 1894
2498.	William C. Gardiner	Mch. 3, 1878	
2499.	Margaret Stirling (Charles)	" " "	Nov. 28, 1894
2500.	William G. Davis	" " "	Oct. 7, 1885
2501.	*Anna L. Gillies (Mrs. George J. Schmelze)*	" " "	Jan. 30, 1888
2502.	*John D. McPherson*	" " "	Sept. 21, 1881
2503.	*Alexander Lambert*	" " "	
2504.	*William B. Fitts*	" " "	May 15, 1889
2505.	*Frank G. Du Bois*	" " "	Sept. 28, 1892
2506.	*Clara A. Baker*	" " "	
2507.	*George G. Hall*	" " "	
2508.	Esther B. Hobbie (wid. Wm. H.)	May 5, 1878	Dec. 4, 1895
2509.	John R. Hobbie	" " "	April 17, 1889
2510.	James G. Hobbie	" " "	Feb. 9, 1887
2511.	Annette Vrooman	" " "	Nov. 28, 1894
2512.	Martha Leslie	" " "	Dec. 4, 1878
2513.	Louise Toles	" " "	Mch. 7, 1888
2514.	Richard McNamee	" " "	Oct. 31, 1894
2515.	Alice McNamee (Richard)	" " "	Oct. 31, 1894
2516.	Adeline R. Thurber (Charles S.)	" " "	Mch. 25, 1885
2517.	Elizabeth K. Cozzens (wid. Theo.)	" " "	Nov. 14, 1889
2518.	Charles E. Little	" " "	Jan. 21, 1880
2519.	Ida G. Little (Charles E.)	" " "	Jan. 21, 1880
2520.	*Dudley Phelps*	" " "	
2521.	*Maria C. Shepard (wid. T. M.)*	" " "	Dec. 23, 1881
2522.	*Gorham A. Worth*	" " "	
2523.	*Ida R. Worth (Mrs. Reginald Gordon)*	" " "	April 3, 1895
2524.	*Charlotte K. Cozzens*	" " "	Nov. 14, 1881
2525.	*Fanny E. Nash*	" " "	
2526.	*Harriet E. Nash (Mrs. Frank W. Olds)*	" " "	
2527.	*Anna M. Nash*	" " "	
2528.	*Edgar G. Barratt*	" " "	Feb. 4, 1885
2529.	Laura M. Ward (Mrs.)	" " "	
2530.	Sarah C. Raynor (J. A.)	" " "	Feb. 26, 1896
2531.	Eliza P. Raynor (Mrs. J. A. Bush)	" " "	Jan. 30, 1884
2532.	*Anna Tweedie*	" " "	April 1, 1891
2533.	*Montague S. Tweedie*	" " "	April 1, 1891
2534.	*Frances M. Whittemore*	" " "	
2535.	Emma J. Turner	June 19, 1878	1882
2536.	Eliza B. Hopkins (wid. Archibald)	" " "	
2537.	Margaret E. McName	" " "	
2538.	Harris H. Hayden	" " "	

No.	Name.	When Received.	When Removed.
2539.	*Elizabeth A. W. Tweedie (David)*	June 19, 1878	April 1, 1891
2540.	Carrie B. Johnston (Bartlett S.)	Oct. 30, 1878	Mch. 16, 1881
2541.	Henry L. Thompson	" " "	Aug. 20, 1880
2542.	Flora H. Doughty	" " "	May 4, 1891
2543.	James T. Mount	" " "	Oct. 10, 1883
2544.	Union Adams	" " "	
2545.	Charlotte E. Adams (Union)	" " "	Feb. 8, 1894
2546.	Elizabeth Gordon (Hamilton S.)	" " "	
2547.	Franklin A. Gaylord	" " "	Dec. 3, 1891
2548.	Mary Lox (Mrs.)	" " "	May 5, 1893
2549.	*James Hood*	" " "	Nov. 28, 1894
2550.	William Howard Taylor	Jan. 5, 1879	
2551.	Mary E. Coney (Dewitt C.)	" " "	Nov. 10, 1883
2552.	Hubbard Beebe	" " "	June 21, 1885
2553.	Sarah A. Beebe (wid. Hubbard)	" " "	Feb. 11, 1887
2554.	Albert Bellany	" " "	Nov. 23, 1898
2555.	Charlotte E. Bellany (Albert)	" " "	Nov. 23, 1898
2556.	Friend P. Fitts	" " "	July 1, 1899
2557.	George Richards	" " "	Oct. 31, 1894
2558.	Amos H. Trowbridge	" " "	June 26, 1881
2559.	Julia A. Trowbridge (wid. Amos H.)	" " "	April 1, 1896
2560.	Mary A. Davis (wid. John A.)	" " "	April 1, 1896
2561.	Harriet C. Trowbridge (Edwin D.)	" " "	April 1, 1896
2562.	Alexander Noel Blakeman	" " "	Feb. 17, 1886
2563.	Annie D. Brace (Mrs. William A. Franklin)	" " "	Feb. 28, 1883
2564.	Franklin H. Fowler	" " "	
2565.	Julia J. Fowler (Franklin H.)	" " "	
2566.	John A. Caldwell	" " "	July 19, 1900
2567.	*Isaac S. Platt*	" " "	Feb. 7, 1894
2568.	M. Jennie Platt (Isaac S.)	" " "	Feb. 7, 1894
2569.	*Jeannette A. Sweetzer*	" " "	
2570.	*Mary E. Yale (Mrs.) (Mrs. Friend P. Fitts)*	" " "	
2571.	*Julia A. Davis (Mrs. Edward Willis)*	" " "	Jan. 31, 1894
2572.	*Lillian T. Davis (Mrs. Ruford Franklin)*	" " "	
2573.	*John R. Hatch*	" " "	May 10, 1900
2574.	*Alma T. Hatch (John R.)*	" " "	May 10, 1888
2575.	*Harriet L. Dunham (Marquise Antonio de Viti de Marco)*	" " "	
2576.	James B. Dill	Feb. 26, 1879	Feb. 25, 1881
2577.	David R. Davis	" " "	Dec. 15, 1880
2578.	Emily V. A. Gibson (wid. Richard P.) (Mrs. Emily V. A. Beach)	" " "	Jan. 12, 1898
2579.	Zoe V. Gibson (Mrs. J. H. Langley)	" " "	Jan. 12, 1898
2580.	Anna T. Gibson (Mrs. W. R. Wedderspoon)	" " "	May 2, 1883
2581.	Kate E. Eaton (wid. George T.)	" " "	Jan. 25, 1893
2582.	George L. Walker	" " "	Nov. 28, 1894
2583.	Maria P. Walker (George L.)	" " "	Nov. 28, 1894
2584.	Charles P. Walker	" " "	Nov. 28, 1894
2585.	Henry R. Harris	" " "	Nov. 28, 1894
2586.	Mary Van Nest (Mrs.) (wid. Abraham R.)	" " "	Nov. 20, 1879

No.	Name.	When Received.	When Removed.
2587.	John L. Jones, Jr	May 4, 1879	Nov. 28, 1894
2588.	Charles Bell	" " "	Jan. 16, 1884
2589.	Angeline A. Bell (Charles)	" " "	Jan. 16, 1884
2590.	Stella A. Bell	" " "	Jan. 16, 1884
2591.	Jenny E. Sweetzer (George D.)	" " "	Nov. 14, 1897
2592.	Louisa G. Pray (Isaiah F.)	" " "	
2593.	A. T. Baird (Mrs.)	" " "	May 6, 1886
2594.	Addie T. Baird	" " "	May 6, 1886
2595.	William T. Baird	" " "	April 2, 1884
2596.	Robert B. Baird	" " "	Feb. 13, 1884
2597.	Edward P. Baird	" " "	April 13, 1887
2598.	George D. Baird	" " "	Oct. 31, 1888
2599.	Elvira K. Trowbridge (Fred. K.)	" " "	Mch. 31, 1897
2600.	Constance Saltonstal Patton (William L.)	" " "	Mch. 7, 1888
2601.	*Elizabeth A. Blackman (Alex. N.)*	" " "	Feb. 17, 1886
2602.	*Hattie L. Bell*	" " "	Jan. 16, 1884
2603.	*George D. Sweetzer*	" " "	Aug. 7, 1900
2604.	*Albert Taylor*	" " "	
2605.	*George B. Bates*	" " "	
2606.	Samuel P. Davies	June 29, 1879	Nov. 28, 1894
2607.	Daniel W. Brigham	" " "	April 2, 1884
2608.	John N. Velders	" " "	Oct. 18, 1882
2609.	Mrs. Amelia Freeman (wid. John A.)	Oct. 27, 1879	Mch. 4, 1885
2610.	Charles H. Stevens	" " "	Nov. 11, 1885
2611.	John Forgie	" " "	Sept. 19, 1883
2612.	William J. Peck	" " "	
2613.	Gordon E. Henshaw	" " "	Nov. 10, 1880
2614.	Isabella Clyde	" " "	Dec. 28, 1882
2615.	*Lilian H. Dunham*	" " "	Oct. 3, 1900
2616.	*Helen B. Dunham*	" " "	
2617.	William D. Smith	Jan. 4, 1880	Nov. 28, 1894
2618.	Emily Canfield (Horace)	" " "	April 14, 1880
2619.	Annie A. Kemp (John M.)	" " "	
2620.	John L. Lister	" " "	April 14, 1880
2621.	Robert M. Hart	" " "	Nov. 28, 1894
2622.	Jonas R. Nilsen	" " "	Oct. 14, 1896
2623.	Augustine Barnum	" " "	
2624.	William Johnston	" " "	Nov. 28, 1900
2625.	Eliza Johnston (William)	" " "	Nov. 28, 1900
2626.	Sarah A. Rood	" " "	April 8, 1896
2627.	William A. Duncan	" " "	Nov. 15, 1882
2628.	William C. Merritt, Jr	" " "	Dec. 13, 1882
2629.	John B. Isham	" " "	Nov. 26, 1884
2630.	*J. W. Pine*	" " "	Nov. 28, 1894
2631.	*David Buick*	" " "	Nov. 1, 1893
2632.	*Bowman C. Baker*	" " "	Mch. 7, 1888
2633.	*Maggie J. Buckner*	" " "	June 9, 1880
2634.	*Joseph H. Lorrimer*	" " "	Oct. 31, 1883
2635.	*Union Adams, Jr*	" " "	
2636.	*William D. Hatch*	Mch. 3, 1880	
2637.	*Lucy C. Hatch (William D.)*	" " "	
2638.	May M. Carey (Henry W.)	" " "	Mch. 15, 1882
2639.	Samuel E. Hiscox	" " "	Aug. 18, 1891
2640.	Elizabeth Hiscox (wid. Samuel E.)	" " "	April 1, 1896

No.	Name.	When Received.	When Removed.
2641.	*Bartlett S. Johnston*	Mch. 3, 1880	Mch.16, 1881
2642.	*Edward A. Strong*	" " "	Dec. 3, 1885
2643.	*William A. Kirkwood*	" " "	Oct. 4, 1893
2644.	Henry E. Simmons	" " "	Dec. 16, 1880
2645.	Anna B. Simmons (Henry E.)	" " "	Dec. 16, 1880
2646.	William Lawson	" " "	May 9, 1883
2647.	Gideon C. Segur	" " "	Dec. 2, 1886
2648.	Alice B. Colcord (Samuel, Jr.)	" " "	Dec. 21, 1898
2649.	William H. Porter	" " "	
2650.	George E. Stewart	" " "	May 31, 1882
2651.	*Donna Maud Turner*	" " "	Sept. 19, 1883
2652.	*Mary Louise Smith (Mrs. Joseph F. Daly)*	" " "	
2653.	*Scudder Smith*	" " "	
2654.	*Jennie B. Duval (wid. H. H.)*	" " "	
2655.	*Edward W. Duval*	" " "	April 30, 1887
2656.	*Caroline C. Haynes*	April 28, 1880	
2657.	*Martha M. J. Wagner*	" " "	Nov. 28, 1894
2658.	*Mrs. Janet Johnston (S. S.)*	" " "	May 29, 1889
2659.	Sarah A. Jacobson (Mrs. Frederick Stanwood)	" " "	Jan. 2, 1889
2660.	Frances E. Birch	" " "	Nov. 28, 1894
2661.	Elizabeth C. La Fontaine	" " "	
2662.	Jane Jones	" " "	Dec. 23, 1884
2663.	Susan Jones O'Shire (Mrs.)	" " "	April 22, 1896
2664.	James Blair	" " "	Nov. 16, 1884
2665.	Agnes Barnes (Mrs.)	" " "	
2666.	Maggie Barnes	" " "	
2667.	Grace M. Barnes	" " "	
2668.	Ruel S. Gage	" " "	May 29, 1884
2669.	Addie Gage (Ruel S.)	" " "	May 29, 1884
2670.	Mary S. Johnson	" " "	Sept. 22, 1887
2671.	Bessie S. Mallory	" " "	Mch. 9, 1889
2672.	Ellen E. Mallory	" " "	July 13, 1889
2673.	Samuel B. Allen	" " "	Mch. 29, 1882
2674.	Julia A. Green (N. W.)	June 23, 1880	Nov. 1, 1893
2675.	Clara Green	" " "	Nov. 1, 1893
2676.	Mason A. Green	" " "	
2677.	*John B. Perkins*	June 27, 1880	Nov. 28, 1894
2678.	Jane Baker (Bowman C.)	Nov. 3, 1880	Dec. 1, 1885
2679.	Jane E. Baker (Mrs. T. H. O'Neill)	" " "	April 3, 1886
2680.	Henry S. Gulliver	" " "	Sept. 20, 1893
2681.	William A. Little	" " "	Mch. 27, 1890
2682.	Charles Daly	" " "	April 8, 1885
2683.	Charity Daly (Charles)	" " "	April 8, 1885
2684.	Mary E. Stephens	" " "	April 8, 1885
2685.	Richard M. Duncan	" " "	Nov. 28, 1894
2686.	Mrs. Eunice Seaman (R. F.)	" " "	Jan. 16, 1884
2687.	*Henrietta B. Nash (wid. Geo. W.)*	Nov. 7, 1880	
2688.	*James R. Nash*	" " "	
2689.	D. Kellogg Baker	Dec. 29, 1880	
2690.	Helen S. Baker (D. Kellogg)	" " "	Dec. 4, 1884
2691.	Margaret Brown (wid. Eliphalet)	" " "	Oct. 24, 1894
2692.	Margaret Campbell (wid. James)	" " "	Nov. 28, 1894
2693.	Elizabeth W. Webb (C. H.)	" " "	April 9, 1890

No.	Name.	When Received.	When Removed.
2694.	Emma M. Pinkerton (John L.)	Dec. 29, 1880	Mch. 27, 1890
2695.	John Lindley	" " "	Jan. 17, 1894
2696.	Louisa L. Lindley (John)	" " "	Jan. 17, 1894
2697.	Edward L. Hart	" " "	Nov. 28, 1894
2698.	*Grace Adams*	Jan. 2, 1881	
2699.	Franklin P. Shumway	Mch. 30, 1881	Mch. 14, 1895
2700.	Lucy H. Shumway (Franklin P.)	" " "	Feb. 12, 1896
2701.	Joseph E. Messenger	" " "	Sept. 20, 1893
2702.	A. J. Messenger (Joseph E.)	" " "	Sept. 20, 1893
2703.	Edmund R. Taylor	" " "	April 21, 1882
2704.	J. Howard Williams	" " "	April 3, 1890
2705.	Harvey B. Spelman	" " "	Oct. 10, 1881
2706.	Lucy H. Spelman (wid. Harvey B.)	" " "	Sept. 7, 1897
2707.	Lucy M. Spelman	" " "	
2708.	Elbert E. Wadsworth	" " "	Jan. 24, 1883
2709.	Myra L. Wadsworth (Elbert E.)	" " "	Jan. 24, 1883
2710.	Elizabeth Martin (Mrs.)	" " "	
2711.	Euphemia I. Martin	" " "	
2712.	Elizabeth Thompson	" " "	May 29, 1895
2713.	Charles E. Bruce	" " "	
2714.	Emma M. Bruce (Charles E.)	" " "	
2715.	Charles C. Lancaster	" " "	Oct. 26, 1881
2716.	Clifton B. Bull	" " "	April 20, 1892
2717.	Julia A. Van Dyke (Mrs. Henry E. Thomson)	" " "	April 26, 1893
2718.	Mrs. Jane Miles	" " "	Aug. 13, 1892
2719.	Susan W. Miles	" " "	
2720.	*Francis Collin*	April 3, 1881	Nov. 28, 1894
2721.	*Ebenezer Howcroft*	" " "	Mch. 30, 1882
2722.	*Anna K. Phelps (Mrs. William H. Merrill)*	" " "	May 29, 1895
2723.	Hortense A. Carney (Sidney H.)	June 1, 1881	July 18, 1892
2724.	Mary E. Burr (Mrs.)	" " "	
2725.	Margaret B. Burr	" " "	
2726.	Mary B. Burr (Mrs. Charles Gilbert Mallery)	" " "	Nov. 8, 1899
2727.	Edward K. Figgis	" " "	Nov. 28, 1894
2728.	Anna E. C. Devoe (Charles)	" " "	June 12, 1895
2729.	Louise F. Hardenbergh (Thos. E.)	" " "	Nov. 29, 1893
2730.	Theodore I. Husted	" " "	
2731.	Julia Alice Husted (Theodore I.)	" " "	
2732.	A. L. Northrup	" " "	
2733.	Carrie M. Northrup (A. L.)	" " "	
2734.	*Willard H. McGregor*	June 5, 1881	
2735.	*Grace H. Bell*	" " "	Jan. 16, 1884
2736.	*Jennie Guthrie*	" " "	Nov. 28, 1894
2737.	*Ella Van Buskirk*	" " "	
2738.	*Albert S. O. Dewey*	" " "	June 7, 1882
2739.	*Frank B. Carpenter*	Oct. 2, 1881	
2740.	*Sydney H. Carney, Jr.*	June 5, 1881	Mch. 28, 1900
2741.	*Carrie L. Crossingham*	" " "	Nov. 28, 1894
2742.	*Addie E. Du Bois (Mrs. Arthur G. Elbreg)*	" " "	
2743.	Nathaniel B. Harris	Sept. 28, 1881	
2744.	James W. Barr	" " "	April 25, 1888

No.	Name.	When Received.	When Removed.
2745.	William S. Wells	Sept. 28, 1881	
2746.	Henriette E. B. Lenoir (Mrs.)	" " "	May 17, 1893
2747.	Charles W. Scribner	Nov. 30, 1881	Jan. 28, 1885
2748.	Rufus Adams	" " "	Dec. 2, 1896
2749.	Adelaide H. Adams (Rufus)	" " "	Aug. 20, 1894
2750.	Mary Leveridge (Mrs. E. Douglas Murphy, Jr.)	" " "	Nov. 18, 1885
2751.	Hinson C. De Mott Perry (Bertrand J.)	" " "	Oct. 21, 1896
2752.	Elizabeth T. Robinson (Daniel)	" " "	Nov. 21, 1900
2753.	Mary H. Parker	" " "	Sept. 25, 1891
2754.	Lucy L. Beach	" " "	Sept. 25, 1889
2755.	Charlotte F. Hackley	" " "	Nov. 6, 1900
2756.	Francis Brown	" " "	Dec. 5, 1888
2757.	Louise R. Brown (Francis)	" " "	Dec. 5, 1888
2758.	Harriet Beckingham	Feb. 5, 1882	April 2, 1886
2759.	Katie C. Stone (Ambrose E.)	" " "	
2760.	George Glover	" " "	Nov. 26, 1890
2761.	Manley A. Raymond	" " "	
2762.	Mary A. Raymond (Manley A.)	" " "	April 10, 1896
2763.	Sarah H. Boswell (John H.)	" " "	Mch. 31, 1897
2764.	Mary E. Hart	" " "	Nov. 30, 1899
2765.	Emma J. Clow	" " "	Nov. 28, 1894
2766.	Henry M. Kneedler	" " "	Mch. 1, 1893
2767.	Euphemia P. Mason	" " "	Aug. 10, 1895
2768.	Catalina M. Adams (wid. James B.)	" " "	Dec. 2, 1896
2769.	*Matthew J. Elgas*	" " "	Oct. 17, 1894
2770.	Sallie Lambert (Mrs. Dickinson W. Richards)	" " "	Nov. 17, 1897
2771.	Albert W. Warden	May 29, 1882	Dec. 20, 1893
2772.	Ephraim Cutter	" " "	Oct. 3, 1894
2773.	Rebecca Cutter (Ephraim)	" " "	Oct. 3, 1894
2774.	John A. Cutter	Mch. 29, 1882	May 29, 1895
2775.	William L. Stowell	" " "	
2776.	Emma G. H. Knevals (Stephen M.)	" " "	Mch. 28, 1900
2777.	Jane Louisa Brooks (George W.)	" " "	Jan. 19, 1898
2778.	Harry Chalmers	" " "	Nov. 28, 1884
2779.	William B. Clark	" " "	Nov. 25, 1885
2780.	Ellen E. Selkirk (wid. William H.)	" " "	Nov. 3, 1887
2781.	*William H. Selkirk*	April 2, 1882	Jan. 27, 1887
2782.	*Mary S. Bremen*	" " "	Nov. 7, 1883
2783.	*Amy Sidman*	" " "	Mch. 22, 1894
2784.	*Louis O. Angevine*	" " "	
2785.	Anna C. Coney (George E.)	May 31, 1882	Jan. 25, 1893
2786.	Mary J. Bigelow (Charles E.)	" " "	
2787.	Lois M. Stockdale (Mrs.)	" " "	Dec. 28, 1887
2788.	George T. Stevens	" " "	Oct. 21, 1896
2789.	Harriet W. Stevens (George T.)	" " "	Oct. 21, 1896
2790.	*Charles W. Stevens*	June 4, 1882	Oct. 21, 1896
2791.	*Frances V. Stevens (Mrs. George T. Ladd)*	" " "	
2792.	*Martha E. Boe (Mrs. Cann)*	" " "	Feb. 3, 1886
2793.	*Anna L. Worth (Mrs. Benson B. Sloan)*	" " "	Jan. 28, 1891
2794.	Marie L. Ranke (Mrs.)	Oct. 4, 1882	Feb. 11, 1892

No.	Name.	When Received.	When Removed.
2795.	Maria W. Bell (wid. John)	Oct. 4, 1882	June 16, 1891
2796.	Charles K. Ober	" " "	Jan. 21, 1891
2797.	*Charlotte A. Bell*	Oct. 8, 1882	Dec. 5, 1893
2798.	*Emma P. Bell*	" " "	Nov. 28, 1894
2799.	Lucy L. Gillett (wid. Henry C.)	Dec. 1, 1882	Nov. 12, 1884
2800.	Fidelia E. Roberts (wid. Horace)	" " "	May 11, 1886
2801.	Mary B. Dwight (wid. Henry)	" " "	June 16, 1893
2802.	William T. Schley	" " "	Mch. 2, 1892
2803.	Mary R. Schley (William T.)	" " "	Mch. 2, 1892
2804.	Horatio W. P. Hodson	" " "	Nov. 28, 1891
2805.	Richard S. Clark	" " "	Feb. 6, 1885
2806.	Georgia J. Clark (Richard S.)	" " "	Feb. 6, 1885
2807.	Benjamin N. Martin	" " "	Dec. 26, 1883
2808.	David J. Blauvelt	" " "	Mch. 26, 1896
2809.	Emma L. Blauvelt (David J.)	" " "	Jan. 19, 1898
2810.	Amelia E. Blauvelt (Mrs. Miller)	" " "	Mch. 29, 1888
2811.	Anna B. Farrier (John M.)	" " "	Nov. 20, 1889
2812.	*John M. Farrier*	Dec. 3, 1882	Nov. 20, 1889
2813.	*Alexander Sinclair*	" " "	Feb. 17, 1886
2814.	*Frederick A. Camp*	" " "	Mch. 11, 1890
2815.	Fanny D. Peet (wid. Samuel)	Jan. 31, 1883	Feb. 3, 1897
2816.	Martha E. Carstein (wid. Theodore).	" " "	Feb. 3, 1897
2817.	Charlotte A. Smith (Mrs. William B. Reed)	" " "	Dec. 29, 1890
2818.	Willis Van Valkenburgh	" " "	Jan. 16, 1884
2819.	John K. Farwell	" " "	
2820.	Charlotte L. Farwell (John K.)	" " "	
2821.	John D. Long	" " "	
2822.	*Edward S. Cornwall*	Feb. 4, 1883	Feb. 20, 1884
2823.	*Emma L. Carroll* (*Mrs. Francis Dana Winslow*)	" " "	Nov. 29, 1899
2824.	Robert B. Baird	May 4, 1879	Feb. 13, 1884
2825.	William Bryan	Mch. 28, 1883	
2826.	Frances McKinley	" " "	Nov. 28, 1894
2827.	James Ross	" " "	Oct. 22, 1892
2828.	Abby Ross (James)	" " "	Aug. 17, 1889
2829.	Ella Ross (Mrs. Marcus Eugene Downes)	" " "	
2830.	Reuben W. Ross	" " "	
2831.	Nellie M. Caldwell (Mrs.)	" " "	
2832.	J. Sinclair Armstrong	" " "	Mch. 13, 1895
2833.	Lizzy H. Armstrong (J. Sinclair)	" " "	Mch. 13, 1895
2834.	Augustus D. Ledoux	" " "	April 26, 1880
2835.	Ella Jardine (James)	" " "	Sept. 24, 1886
2836.	*Katherine Lambert*	April 1, 1883	
2837.	*Mary Josephine Daniels*	" " "	Sept. 22, 1887
2838.	*Frank B. Mirick*	" " "	Dec. 5, 1900
2839.	*Helen A. Mirick*	" " "	
2840.	*Gertrude D. Mirick*	" " "	June 7, 1894
2841.	Elizabeth E. Clark (George)	June 1, 1883	April 1, 1891
2842.	David D. Davis	" " "	
2843.	Stowell W. Lincoln	" " "	Sept. 25, 1890
2844.	David B. Briggs	" " "	Nov. 28, 1894
2845.	Charles A. Jeffers	" " "	Dec. 10, 1884
2846.	Emma M. Cochran (Jones)	" " "	Nov. 28, 1894

No.	Name.	When Received.	When Removed.
2847.	Irving P. Boyd	June 1, 1883	
2848.	Josephine B. White (George W.)	" " "	Mch. 27, 1895
2849.	*Margaret R. Agnew (Mrs. William Bunker)*	June 3, 1883	Feb. 1, 1888
2850.	*Josephine B. Rich (Clayton E.)*	" " "	Dec. 12, 1883
2851.	*Jennie M. Bell*	" " "	Nov. 28, 1894
2852.	*Herbert G. Thomson*	" " "	
2853.	*Horace C. Foote*	" " "	
2854.	*Tacie McD. Harper (Mrs. Wm. D. Harper) (wid. Fletcher U.)*	" " "	Mch. 28, 1894
2855.	*William D. Harper*	" " "	Mch. 28, 1894
2856.	*Carl H. A. Bjerregaard*	" " "	June 5, 1889
2857.	*Theodosia Johnston*	" " "	May 29, 1889
2858.	*Electa C. Osborne*	" " "	Sept. 5, 1898
2859.	*Melinda Foster (wid. W. H.)*	" " "	
2860.	Catharine A. Conkling	Oct. 3, 1883	
2861.	Fanny Grant	" " "	Jan. 21, 1885
2862.	Hannah Gray (Moses)	" " "	Nov. 28, 1900
2863.	*George W. Fitch*	Oct. 7, 1883	Aug. 12, 1890
2864.	Louisa Mount (James T.)	May 3, 1876	Oct. 10, 1883
2865.	Alfred D. F. Hamlin	Nov. 30, 1883	
2866.	Annie Findlay	" " "	
2867.	Francis S. Wynkoop	" " "	Sept. 28, 1892
2868.	Sarah F. Wynkoop (Francis S.)	" " "	Dec. 28, 1891
2869.	Elizabeth E. Wynkoop	" " "	Sept. 28, 1892
2870.	Henrietta Wynkoop	" " "	Sept. 28, 1892
2871.	Harriet M. Richards (George)	" " "	Oct. 31, 1894
2872.	Lucy Thurber (Mrs.)	" " "	Jan. 31, 1892
2873.	Pearson (Mrs.) (John J.)	" " "	June 12, 1885
2874.	Mary Robinson (Mrs.) (wid.) (Mrs. George A. Wilson)	" " "	Nov. 28, 1894
2875.	Carrie E. Dyer	" " "	Nov. 28, 1894
2876.	Francis D. Stead	Jan. 30, 1884	Nov. 28, 1894
2877.	Mary L. Stead (Francis D.)	" " "	Nov. 28, 1894
2878.	Sarah E. Fairman (James)	" " "	Oct. 21, 1896
2879.	Susan M. Warren	" " "	
2880.	Morris N. Johnson	" " "	
2881.	Eugene Scribner	" " "	June 30, 1892
2882.	Stephen T. Gorden	" " "	Dec. 18, 1890
2883.	Kate Gorden (wid. Stephen T.) (Mrs. Thomas Sidwell)	" " "	
2884.	William S. S. Rowland	" " "	Jan. 24, 1894
2885.	Lizzie M. Roberts	" " "	April 30, 1888
2886.	*Joseph F. P. Hodson*	Feb. 3, 1884	
2887.	*Julia V. Willis*	" " "	Dec. 27, 1893
2888.	*Elizabeth White (William H.)*	" " "	July 28, 1885
2889.	*Ella B. Daly*	" " "	April 8, 1885
2890.	*Helen B. White (wid. Albert M.)*	" " "	Oct. 17, 1900
2891.	William Philips	April 2, 1884	April 5, 1887
2892.	Sarah W. Philips (William)	" " "	July 24, 1886
2893.	Henry W. Sackett	" " "	April 25, 1888
2894.	Henry L. Freeland	" " "	
2895.	Mary Freeland (Henry L.)	" " "	
2896.	Emma S. Winslow (Edward)	" " "	Sept. 11, 1895
2897.	Henry W. Hulbert	" " "	Mch. 6, 1889

No.	Name.	When Received.	When Removed.
2898.	Charles L. Mead	April 2, 1884	Aug. 19, 1899
2899.	Isabella S. Mead (Charles L.)	" " "	
2900.	Henry S. Moore	" " "	Feb. 15, 1885
2901.	Martha Moore	" " "	April 27, 1887
2902.	James Fairman	" " "	April 18, 1900
2903.	George D. Parmly	" " "	Dec. 28, 1889
2904.	*Mary Diefendorf*	April 6, 1884	Nov. 28, 1894
2905.	*Isabel Moore*	" " "	May 6, 1886
2906.	Alice Moore	May 28, 1884	Nov. 28, 1900
2907.	Naomi Moore	" " "	Nov. 28, 1900
2908.	George G. Shelton	" " "	June 10, 1891
2909.	Ida S. Shelton (George G.)	" " "	June 10, 1891
2910.	Cora G. Smith (Benjamin E.)	" " "	Nov. 23, 1892
2911.	John B. Putnam	" " "	Feb. 19, 1893
2912.	Julia B. Putnam (wid. John B.)	" " "	April 26, 1893
2913.	Ida K. S. Wiley (Bradford K.)	" " "	Oct. 21, 1896
2914.	Emily Van Volkenburgh (Edward)	" " "	
2915.	Jeanette Jardine (Mrs.)	" " "	Mch. 15, 1893
2916.	Martha Viele (Mrs.)	" " "	Nov. 27, 1889
2917.	Amelia L. Hill (Edward B.)	" " "	May 29, 1895
2918.	Sarah Simmons (Mrs. John R. Waite)	" " "	
2919.	Susan Simmons (Mrs. Frederick Brandstrup)	" " "	Oct. 5, 1887
2920.	*Charles F. Richards*	June 1, 1884	
2921.	*Ella Calkins (Mrs. Chas. H. Lyon)*	" " "	
2922.	*Edith Lambert (Mrs. William R. Barbour)*	" " "	Mch. 12, 1890
2923.	*Florence Bloomfield*	" " "	
2924.	*Edith M. Gillies (Mrs. W. R. Wheeler)*	" " "	
2925.	*Mary T. Everitt (Mrs. Ezra Cornell)*	" " "	April 25, 1894
2926.	*Agnes E. Warner*	" " "	Sept. 16, 1896
2927.	*Florence A. Gillies*	" " "	Nov. 26, 1890
2928.	Edward J. Brown	Oct. 1, 1884	Mch. 22, 1899
2929.	Josephine M. Brown (Edward J.)	" " "	Aug. 4, 1885
2930.	Catherine L. Lyon	" " "	Mch. 19, 1890
2931.	Edward P. Lyon	" " "	Mch. 19, 1890
2932.	John Foulds	" " "	Oct. 31, 1899
2933.	Eliza B. Foulds (John)	" " "	
2934.	*Arthur Freund*	Oct. 5, 1884	Nov. 28, 1894
2935.	*Hattie F. Porter*	" " "	
2936.	Frederick B. Crane	Dec. 3, 1884	Nov. 4, 1885
2937.	Martha M. Wygant (C. Tooker)	" " "	Mch. 18, 1891
2938.	William H. Glover	" " "	
2939.	Sarah L. Glover (George)	" " "	Nov. 26, 1890
2940.	Elizabeth Lendrum	" " "	May 17, 1899
2941.	Jessie Reid (Mrs. W. Oxley)	" " "	May 2, 1900
2942.	Josiah Rich	" " "	Jan. 12, 1886
2943.	Henrietta W. Lafayette (wid. N. A.)	" " "	May 30, 1888
2944.	Toyo S. Nishimaki	" " "	Nov. 8, 1888
2945.	Edward A. Newell	" " "	
2946.	Eliza A. Newell (Edward A.)	" " "	
2947.	Mary A. Sloan	" " "	
2948.	Henry W. Richardson	" " "	Dec. 14, 1892

No.	Name.	When Received.	When Removed.
2949.	Catherine S. Richardson (Henry W.)	Dec. 3, 1884	Dec. 20, 1893
2950.	Caroline C. Allen (Mrs.)	" " "	Nov. 21, 1889
2951.	George T. Thompson	" " "	Dec. 10, 1886
2952.	Sophia M. Thompson (Mrs.)	" " "	Dec. 10, 1886
2953.	*Bertram H. Borden*	Dec. 7, 1884	Mch. 24, 1897
2954.	*Katherine L. Mead*	" " "	
2955.	*Cornelia K. Flagg (Thomas J.)*	" " "	April 11, 1894
2956.	*Emily L. Flagg*	" " "	April 11, 1894
2957.	*Jennie Ferguson*	" " "	Nov. 28, 1894
2958.	Sidney L. Gulick	Jan. 28, 1885	Sept. 20, 1886
2959.	Theodosia E. Rodman (wid. Geo.)	" " "	Oct. 20, 1886
2960.	Donald Calder	" " "	Nov. 28, 1894
2961.	Catherine K. Tompkins (Chas. H.)	" " "	May 28, 1891
2962.	Bessie W. Tompkins	" " "	May 28, 1891
2963.	Annie L. Whyte	" " "	Nov. 28, 1900
2964.	Henry Melville	" " "	Oct. 21, 1896
2965.	*Edith T. Robinson (Mrs. Philip Jennings)*	Feb. 1, 1885	June 7, 1900
2966.	*Gertrude J. Chamberlin*	" " "	
2967.	*Pauline Lefler*	" " "	
2968.	Susan A. Scribner (Eugene)	April 1, 1885	June 30, 1892
2969.	Dickinson W. Richards	" " "	Nov. 17, 1897
2970.	John Robertson	" " "	June 18, 1887
2971.	Alexandrina Robertson (John)	" " "	June 18, 1887
2972.	Ann A. Parker (Charles G.)	" " "	Jan. 15, 1890
2973.	Grace A. Parker (Mrs. F. R. Langdale)	" " "	Oct. 29, 1885
2974.	Frederick G. Mead	" " "	April 17, 1889
2975.	Julius S. Gilman	" " "	Sept. 25, 1891
2976.	Mary W. Gilman (Julius S.)	" " "	Sept. 25, 1891
2977.	William A. Shelton	" " "	
2978.	Charles H. Emde	" " "	Dec. 2, 1886
2979.	Adelia G. McNamee	" " "	Oct. 31, 1894
2980.	Lydia C. Stanton (wid. Samuel B.)	" " "	April 26, 1892
2981.	Mary S. Richardson (Samuel W.)	" " "	Jan. 18, 1893
2982.	S. Franklin Stanton	" " "	Jan. 18, 1893
2983.	Emma McC. Forgie (John)	" " "	Nov. 28, 1894
2984.	*Harold B. Sherwin*	April 5, 1885	Dec. 20, 1888
2985.	*Florence L. Jordan*	" " "	
2986.	*Clara Agnes Downey*	" " "	April 17, 1895
2987.	*Robert K. Downey*	" " "	
2988.	*Madeleine McLean (Mrs. John S. Ward, Jr.)*	" " "	
2989.	*George M. Taylor*	" " "	
2990.	*Olinda A. Camp*	" " "	Mch. 11, 1890
2991.	*G. Henry Link*	" " "	Oct. 3, 1894
2992.	*Harris B. Fisher*	" " "	
2993.	Virginia Campbell	June 3, 1885	Dec. —, 1887
2994.	Elizabeth Agnew	" " "	
2995.	Mary Agnew (Mrs. Heinrich Meyn)	" " "	
2996.	William J. Swords	" " "	
2997.	Jane L. Crane (Mrs.)	" " "	Jan. 30, 1895
2998.	Robert L. Kay	" " "	Dec. 21, 1892
2999.	Margaret T. Kay (Robert L.)	" " "	Dec. 21, 1892
3000.	*William H. Duval*	June 7, 1885	

No.	Name.	When Received.	When Removed.
3001.	*Evaline M. Thomson*	June 7, 1885	
3002.	*Frederick A. Taylor*	" " "	
3003.	Robert L. Boyd	Sept. 30, 1885	Feb. 11, 1892
3004.	Harriet D. Boyd (Robert L.)	" " "	
3005.	Lizzie M. Willis	" " "	Dec. 27, 1893
3006.	Janet Inglis McLean (John)	" " "	Nov. 1, 1893
3007.	Lewis S. Judd, Jr.	Dec. 2, 1885	
3008.	Eliza G. Starr	" " "	Nov. 18, 1896
3009.	Russell A. Bigelow	" " "	Nov. 2, 1890
3010.	John C. Knox	" " "	Jan. 6, 1887
3011.	Josephine Morss (wid. James)	" " "	Oct. 14, 1896
3012.	*Samuel W. Richardson*	Dec. 6, 1885	Jan. 18, 1893
3013.	*Edward Stuart Cragin*	" " "	Dec. 28, 1887
3014.	*Clara B. Pardee (Ensign B.)*	" " "	
3015.	*Claibone W. Kane*	" " "	Nov. 28, 1894
3016.	Sarah F. Dodge	Mch. 29, 1882	Nov. 21, 1894
3017.	Edmund K. Alden	Feb. 3, 1886	Jan. 11, 1888
3018.	Frank W. Olds	" " "	
3019.	Dwight W. Hunter	" " "	
3020.	Cornelia T. Hunter (Dwight W.)	" " "	Mch. 26, 1894
3021.	Frederick K. Blanchard	" " "	Jan. 11, 1888
3022.	Frank M. Davis	" " "	May 20, 1896
3023.	Lizzie McC. Davis (Frank M.)	" " "	May 20, 1896
3024.	S. Cythera Twombly (wid. John F.)	" " "	Nov. 28, 1900
3025.	Frances H. Beames (William E.)	" " "	Sept. 10, 1888
3026.	James E. Nichols	" " "	Sept. 10, 1898
3027.	John K. Cilley	" " "	
3028.	Helen L. Cilley (John K.)	" " "	May 31, 1895
3029.	Sara E. Leland (Mrs.)	" " "	Mch. 31, 1897
3030.	Anna E. Tollman (wid. H. C.)	" " "	
3031.	Janet Gillies (wid. James)	" " "	
3032.	Agnes M. Gillies	" " "	
3033.	Frank S. Evans	" " "	May 2, 1900
3034.	Emma L. Evans (Frank S.)	" " "	May 2, 1900
3035.	Irving R. Fisher	" " "	
3036.	Carrie B. Fisher (Irving R.)	" " "	
3037.	*Jessie T. Loudon*	Feb. 7, 1886	Oct. 24, 1888
3038.	*Frederick W. Loudon*	" " "	Oct. 24, 1888
3039.	*John F. Twombly*	" " "	Nov. 28, 1900
3040.	*Grace M. Marshall (Mrs. John H. Kimble)*	" " "	
3041.	*Annie Michel*	" " "	Nov. 19, 1890
3042.	*Frances Colby (William H.)*	" " "	Nov. 28, 1894
3043.	James A. Trowbridge	Mch. 31, 1886	Jan. 8, 1896
3044.	Jeanie N. Trowbridge (James A.)	" " "	Jan. 8, 1896
3045.	Frederick E. Fuller	" " "	Oct. 23, 1889
3046.	Charles Bell	" " "	Mch. 19, 1891
3047.	Angeline A. Bell (Charles)	" " "	Oct. 25, 1899
3048.	Stella A. Bell	" " "	Oct. 25, 1899
3049.	Grace H. Bell (Mrs. Frank Russell Johnson)	" " "	Sept. 24, 1894
3050.	*Catherine B. Burr*	April 4, 1886	Oct. 23, 1889
3051.	*Emma J. Wiswall (Joseph C.)*	" " "	
3052.	*Lucy Florence Browning (Mrs. Geo. P. Biggs)*	" " "	

No.	Name.	When Received.	When Removed.
3053.	*James Hopkins*	April 4, 1886	
3054.	*Henry J. Whittemore*	" " "	Oct. 28, 1891
3055.	*Edward H. Noice, Jr.*	" " "	
3056.	*William D. Thomson*	" " "	
3057.	*Herbert H. Griffen*	" " "	Nov. 19, 1897
3058.	Emma Anderson (wid. David)	June 1, 1886	Oct. 31, 1888
3059.	Emma Anderson	" " "	Oct. 31, 1888
3060.	James F .McDonald	" " "	Mch. 23, 1892
3061.	George N. Sanders	" " "	Oct. 5, 1887
3062.	Martin L. Lee	" " "	Feb. 1, 1899
3063.	Marion B. Lee (Martin L.)	" " "	Feb. 1, 1899
3064.	Ellen Dalrymple (wid. Alexander)	" " "	April 3, 1895
3065.	*Cora L. Graham (L. F.)*	June 6, 1886	Jan. 24, 1893
3066.	*Ruth Lambert (Mrs. Knight D. Cheney)*	" " "	
3067.	*Walter Bloomfield*	" " "	
3068.	*Helen E. Noice (Edward H.)*	" " "	
3069.	*Christian Scheel*	" " "	Nov. 28, 1894
3070.	*Kate Van Volkenburgh (Mrs. Robert A. Sands)*	" " "	
3071.	*George W. Brooks*	" " "	Nov. 28, 1900
3072.	Albert Shunk	Sept. 29, 1886	Mch. 27, 1889
3073.	William N. Hendrie	Dec. 1, 1886	Sept. 26, 1894
3074.	Oliver H. Corsa	" " "	
3075.	Eleanor W. Corsa (Oliver H.)	" " "	
3076.	Walter M. Barrows	" " "	Nov. 21, 1888
3077.	Mary D. Barrows (Walter M.)	" " "	Nov. 21, 1888
3078.	*Margaret H. Porter (William H.)*	Dec. 5, 1886	———
3079.	*Andrew G. Thomson*	" " "	
3080.	*Isabella Thomson (Andrew G.)*	" " "	
3081.	*Isabella A. Adams (Albert)*	" " "	Nov. 21, 1894
3082.	*Horace A. Keith*	" " "	
3083.	*Elijah A. Keith*	" " "	Nov. 19, 1891
3084.	*John S. Warren*	" " "	
3085.	*Sarah B. Warren (John S.)*	" " "	
3086.	Grace J. Coe (wid. Samuel G.)	Feb. 2, 1887	Nov. 28, 1894
3087.	Jessie L. Miller (Mrs. Alex. Nicol)	" " "	Nov. 4, 1891
3088.	Alexander Tison	" " "	
3089.	Mary E. Hayes	" " "	Mch. 23, 1892
3090.	Cornelia G. Hayes	" " "	Nov. 27, 1889
3091.	Jennie M. Greene (Lewis D.)	" " "	
3092.	Harry D. Sheldon	" " "	Dec. 5, 1888
3093.	Pamela W. Lyall (William)	" " "	
3094.	Philo P. Safford	" " "	Feb. 21, 1891
3095.	*David Jardine*	Feb. 6, 1887	June 3, 1892
3096.	*Mary L. Jardine (wid. David)*	" " "	Sept. 11, 1895
3097.	*Mary E. Lyall*	" " "	Sept. 18, 1892
3098.	*Jennette L. Lyall*	" " "	
3099.	*Kittie E. Lyall*	" " "	
3100.	*William P. Seymour*	" " "	
3101.	*Isabella D. Armstrong (Mrs. J. E. L. Davis)*	" " "	Feb. 5, 1896
3102.	*Winfield D. Loudon*	" " "	Oct. 24, 1888
3103.	*Frederick Robbins*	" " "	Feb. 7, 1894
3104.	*Henry W. Willis*	" " "	Nov. 28, 1894

No.	Name.	When Received.	When Removed.
3105.	*George O. Gaidzakian (name changed to George H. Godson)*	Feb. 6, 1887	
3106.	*Fannie E. Reynolds*	" " "	Oct. 13, 1899
3107.	*Hattie A. Reynolds*	" " "	
3108.	*Lida Germaine*	" " "	
3109.	*Louise Germaine (Mrs. George P. Cushing)*	" " "	June 12, 1895
3110.	*Mary W. H. Hesland*	" " "	
3111.	Edward W. North	Mch. 30, 1887	Jan. 22, 1890
3112.	Alexander Callender	" " "	Nov. 28, 1894
3113.	William Gordon	" " "	Oct. 8, 1887
3114.	Janet Gordon (William)	" " "	Oct. 8, 1887
3115.	*Jennie L. Foster*	April 3, 1887	
3116.	*William C. Liddell*	" " "	April 18, 1888
3117.	*Louise de Forest Haynes*	" " "	Nov. 21, 1900
3118.	*Kate C. Miller*	" " "	Nov. 28, 1891
3119.	*Lawrence P. Adams*	" " "	
3120.	*Jessie Cameron*	" " "	
3121.	*Charles L. Taylor*	" " "	Dec. 1, 1897
3122.	Harriet S. Bartlett	June 1, 1887	Mch. 12, 1890
3123.	Jennie Bartlett	" " "	
3124.	William B. Macdonald	" " "	Jan. 22, 1890
3125.	Silas H. Paine	" " "	
3126.	Mary S. Paine (Silas H.)	" " "	
3127.	Anna Weir	" " "	Nov. 28, 1900
3128.	Jessie Weir	" " "	Nov. 28, 1900
3129.	Fannie Weir	" " "	Nov. 28, 1900
3130.	Harriet Gardiner (wid. Thomas)	" " "	Sept. 27, 1893
3131.	Emma Gardiner	" " "	Sept. 27, 1893
3132.	Florence Gardiner	" " "	Sept. 27, 1893
3133.	*Hattie Gardiner*	June 5, 1887	Sept. 27, 1893
3134.	*Frederick Gardiner*	" " "	Sept. 27, 1893
3135.	*Eleanor B. Weir*	" " "	Nov. 28, 1900
3136.	*George B. Corsa*	" " "	
3137.	*Emily Knevals*	" " "	
3138.	Charles M. Demond	Sept. 28, 1887	
3139.	Sylvester S. Bliss	" " "	April 26, 1893
3140.	Anna M. Phelps (George)	" " "	
3141.	*Henry Gray*	Oct. 2, 1887	
3142.	*Albert A. Johnson, Jr.*	" " "	May 2, 1894
3143.	Mary E. Lyon (Edward P.)	Nov. 30, 1887	Mch. 19, 1890
3144.	Lizzie F. Childs (H. C.)	" " "	Nov. 28, 1894
3145.	George M. Swift	" " "	Oct. 23, 1895
3146.	Bessie P. E. Swift (George M.)	" " "	Oct. 23, 1895
3147.	Sarah C. Neal	" " "	Mch. 28, 1891
3148.	Trumbull W. Cleaveland	" " "	
3149.	Antoinette H. Cleaveland (Trumbull W.)	" " "	
3150.	Thomas G. Cumnock	" " "	
3151.	Mary J. Odell	" " "	Oct. 28, 1896
3152.	Emily Cole	" " "	Nov. 28, 1894
3153.	Alfred G. Reeves	" " "	Nov. 21, 1889
3154.	*Jessie Bernd (Mrs. Jos. H. Bryan)*	Dec. 4, 1887	
3155.	*M. H. Levonian*	" " "	June 1, 1888
3156.	*Marion Anderson*	" " "	Sept. 26, 1894

No.	Name.	When Received.	When Removed.
3157.	William L. Evans	Feb. 1, 1888	Sept. 20, 1893
3158.	Annie H. Evans (William L.)	" " "	Sept. 20, 1893
3159.	Alexander S. McLeod	" " "	July 9, 1888
3160.	Richard Cox	" " "	April 10, 1897
3161.	Mary E. Cox (Richard)	" " "	Nov. 28, 1900
3162.	Mary L. Cox	" " "	Nov. 28, 1900
3163.	Mary A. Fay (Thomas)	" " "	Mch. 22, 1893
3164.	Martha A. Churchill (Newton)	" " "	Mch. 22, 1893
3165.	Ross W. Weir	" " "	Feb. 9, 1898
3166.	William B. Weir	" " "	
3167.	Hagob Nazarian	" " "	May 10, 1888
3168.	Guy Maine	" " "	Mch. 27, 1890
3169.	Lincoln C. Shuey	" " "	Oct. 21, 1891
3170.	*Ella F. Washburn*	Feb. 5, 1888	Nov. 28, 1894
3171.	*Emma R. Shortmeyer (Mrs. Cornelius Beck)*	" " "	
3172.	*Joseph H. Bryan*	" " "	
3173.	Alexander Lang	Mch. 28, 1888	Nov. 1, 1893
3174.	Mary S. Lang (Alexander)	" " "	Nov. 1, 1893
3175.	Alice M. Reynolds	" " "	
3176.	Alice Emmons	" " "	Mch. 21, 1900
3177.	William A. Cole	" " "	April 15, 1889
3178.	Mary E. Cole (wid. William A.)	" " "	Mch. 18, 1891
3179.	Mary Anna Cole	" " "	Mch. 18, 1891
3180.	Motochica Tsuda	" " "	Nov. 8, 1894
3181.	Fanny Hastings (Thomas S.)	" " "	May 24, 1893
3182.	Thomas Hastings	" " "	May 24, 1893
3183.	Henry De G. Hastings	" " "	Feb. 16, 1893
3184.	Isabel Hastings	" " "	May 24, 1893
3185.	*Louis F. Bishop*	April 1, 1888	Jan. 25, 1893
3186.	*Charles W. Lyman*	" " "	Nov. 28, 1900
3187.	*Arthur H. Cilley*	" " "	
3188.	*Mildred S. Pillsbury*	" " "	
3189.	*Annie Griffen*	" " "	Nov. 1, 1893
3190.	Evalina H. Fairman	May 23, 1888	Oct. 21, 1896
3191.	George E. Rumple	" " "	May 4, 1891
3192.	James T. Brinckerhoff	" " "	
3193.	Frank Russell	" " "	Dec. 30, 1891
3194.	Aurelia H. Russell (Frank)	" " "	Dec. 30, 1891
3195.	Pauline M. Russell	" " "	Dec. 30, 1891
3196.	Herbert D. Russell	" " "	Dec. 25, 1889
3197.	Frank H. Russell	" " "	Dec. 30, 1891
3198.	Burt N. Bridgman	" " "	Oct. 25, 1899
3199.	Ellen B. Spofford (Mrs.)	" " "	
3200.	*Guy R. McLane*	May 27, 1888	
3201.	*Jane Simmons (Mrs. W. E. Sayre)*	" " "	
3202.	*Rufus T. Lincoln*	" " "	July 15, 1890
3203.	*Nathaniel Michel*	" " "	Nov. 19, 1890
3204.	*Mary A. Marsteller (Levi H.)*	" " "	April 17, 1893
3205.	*Margaret Gray (Mrs. Thos. Rollands)*	" " "	Nov. 28, 1900
3206.	*Julia Fritsch (Mrs. Henry Gray)*	" " "	
3207.	*Mary E. Daniels*	" " "	Nov. 28, 1894
3208.	Mary Beecher	Nov. 28, 1888	July 9, 1893
3209.	John F. Barry	" " "	
3210.	Sarah A. Barry (John F.)	" " "	

No.	Name.	When Received.	When Removed.
3211.	Emma D. Van Vleck (Mrs.)	Nov. 28, 1888	Oct. 21, 1896
3212.	Jasper Van Vleck	" " "	June 7, 1894
3213.	Anthony T. Buchanan	" " "	Nov. 28, 1894
3214.	Frederic G. Smedley	" " "	Mch. 18, 1896
3215.	Emma Z. Smedley (Frederic G.)	" " "	Mch. 18, 1896
3216.	Walter O. Whitcomb	" " "	Nov. 8, 1894
3217.	Annie A. Reed (Mrs. Arthur A. Swany)	" " "	Jan. 13, 1891
3218.	Mary A. Dorman (Richard A.)	" " "	
3219.	Nellie W. Keith (Horace A.)	" " "	
3220.	Margaret Anna Williams	" " "	Sept. 25, 1889
3221.	Cephas Brainerd, Jr.	" " "	July 24, 1898
3222.	Harriet Arnold Brainerd (Cephas, Jr.)	" " "	
3223.	Emma Gilson (wid. William H.)	" " "	Dec. 27, 1892
3224.	Fanny Elizabeth Gilson (Mrs. George W. Terriberry)	" " "	
3225.	William N. Gilson	" " "	
3226.	Walter Gilson	" " "	
3227.	Mary J. Griffith (G. W.)	" " "	June 5, 1899
3228.	Margarette E. Griffith	" " "	
3229.	Susan D. Griffith	" " "	
3230.	Mary J. Griffith	" " "	Dec. 21, 1900
3231.	Charles Emmons	Jan. 30, 1889	
3232.	Ella J. Emmons	" " "	
3233.	Caroline T. Lincoln (R. P.)	" " "	
3234.	Anna H. Tyler	" " "	
3235.	Charles Dresback	" " "	June 19, 1891
3236.	Catherine A. Dresback (wid. Chas.)	" " "	June 8, 1892
3237.	Irving C. Gaylord	" " "	
3238.	John K. Pirrie	" " "	June 7, 1893
3239.	Lillian M. Keith (Elijah A.)	" " "	Nov. 19, 1891
3240.	James Girvan	" " "	Nov. 23, 1892
3241.	L. Scott Kemper	" " "	
3242.	Christina Grant	" " "	Jan. 30, 1895
3243.	Kenneth J. Muir	" " "	Oct. 8, 1890
3244.	Jane M. Miller (Mrs.)	" " "	Feb. 22, 1893
3245.	*Franklin H. Warner*	Feb. 3, 1889	
3246.	*Lucien T. Warner*	" " "	
3247.	*Griffith W. Griffith*	" " "	Jan. 2, 1891
3248.	*Edward Hammann*	" " "	
3249.	*Anna W. Whitcomb (Walter O.)*	" " "	Nov. 8, 1894
3250.	*Marguerite L. Winslow*	" " "	Sept. 11, 1895
3251.	*Nellie Y. Taylor (John S.)*	" " "	
3252.	Eliza White (Mrs.)	April 3, 1889	Oct. 10, 1894
3253.	*Larkin G. Mead*	April 7, 1889	
3254.	*Joseph Darwin Nagel*	" " "	Feb. 25, 1891
3255.	Anna C. Rumrill (wid. Marshall)	May 29, 1889	
3256.	Hannah P. Miller (James W.)	" " "	Feb. 3, 1892
3257.	Arthur L. Mitchell	" " "	Jan. 15, 1890
3258.	Helen Brown (Mrs. Francis Allan)	" " "	June 17, 1896
3259.	Sarah H. Abegg (Henry)	" " "	
3260.	David Cathro	" " "	Oct. 23, 1895
3261.	J. J. Carrier (Miss)	" " "	
3262.	Robert L. Maitland	" " "	

No.	Name.	When Received.	When Removed.
3263.	Oliver O. Howard	May 29, 1889	June 12, 1895
3264.	Elizabeth A. Howard (Oliver O.)	" " "	June 12, 1895
3265.	Bessie Howard	" " "	June 12, 1895
3266.	James W. Howard	" " "	Nov. 28, 1891
3267.	Harry S. Howard	" " "	June 12, 1895
3268.	John Howard	" " "	Mch. 10, 1897
3269.	*James W. Miller*	June 2, 1889	Feb. 3, 1892
3270.	*S. Frances Bates*	" " "	May 28, 1893
3271.	*Louisa Johnson*	" " "	Jan. 9, 1895
3272.	*Ella F. Johnson*	" " "	Jan. 9, 1895
3273.	*Florence Annette Bryant*	" " "	
3274.	*Hortense A. Carney*	" " "	
3275.	*Harry O. Logue*	" " "	Dec. 7, 1892
3276.	*Edward O. Lyman*	" " "	Sept. 25, 1890
3277.	Charlotte Sage (wid. William H.)	Oct. 2, 1889	Dec. 26, 1894
3278.	William G. Sage	" " "	Dec. 26, 1894
3279.	Julia C. Sage	" " "	Dec. 26, 1894
3280.	Charles L. Bliss	" " "	Jan. 1, 1896
3281.	*James Whyte*	Oct. 6, 1889	Mch. 4, 1891
3282.	*Ellen R. Jones (Mrs. Jas. Whyte)*	" " "	Mch. 4, 1891
3283.	*Henry Da Costa*	" " "	May 15, 1895
3284.	William S. Morton	Nov. 27, 1889	Nov. 12, 1891
3285.	Minnie F. M. Hamlin (Alfred D. F.)	" " "	
3286.	James W. McLane	" " "	
3287.	Adelaide L. McLane (James W.)	" " "	
3288.	Thomas L. Hamilton	" " "	Oct. 21, 1896
3289.	*Charlotte M. Hamilton (Thomas L.)*	Dec. 1, 1889	Oct. 21, 1896
3290.	*William H. Foster*	" " "	
3291.	*Francis Allan*	" " "	June 17, 1896
3292.	*Thomas S. McLane*	" " "	
3293.	*Caroline A. Cochran*	" " "	
3294.	Jerusha A. Marshall	Jan. 29, 1890	Sept. 30, 1896
3295.	William Charles	" " "	Nov. 28, 1894
3296.	Sarah E. Douglass (wid. David)	" " "	Dec. 7, 1898
3297.	Clara Douglass	" " "	Dec. 7, 1898
3298.	Anna D. Ballantine (William)	" " "	Sept. 27, 1893
3299.	Janet R. Chesney	" " "	Dec. 12, 1894
3300.	Emma E. Schneider	" " "	Nov. 15, 1892
3301.	*Emma H. Smedley*	Feb. 2, 1890	Mch. 18, 1896
3302.	Thomas S. Hope Simpson	April 2, 1890	
3303.	L. Henry Cobb	" " "	
3304.	Harriet J. Cobb (L. Henry)	" " "	
3305.	Cortez Nelson	" " "	Mch. 6, 1895
3306.	John G. Voorhees	" " "	
3307.	Anna C. Voorhees (John G.)	" " "	
3308.	Carrie C. Voorhees (Mrs. Roland C. Cook)	" " "	
3309.	Anna A. Voorhees	" " "	
3310.	Emma V. Worstell (wid. Gaylord M.)	" " "	
3311.	Julia R. V. Driggs	" " "	
3312.	Eben Peek	" " "	
3313.	Mary L. A. Peek (Eben)	" " "	Feb. 12, 1900
3314.	Lotta L. Peek (Mrs. H. Palmer King)	" " "	Sept. 14, 1898
3315.	John Robertson	" " "	
3316.	Alexandrina Robertson (John)	" " "	

No.	Name.	When Received.	When Removed.
3317.	Peter B. Shields	April 2, 1890	
3318.	Anne P. Roe (wid. Edward P.)	" " "	Dec. 1, 1897
3319.	Martha F. Roe (Mrs. Edgar G. Benedict)	" " "	
3320.	Annie Fish	" " "	Dec. 14, 1898
3321.	Jessie B. Knevals (Charles P.)	" " "	
3322.	*Charles P. Knevals*	April 6, 1890	
3323.	*Mary Estelle Newell*	" " "	Nov. 16, 1892
3324.	*Josephine A. Everitt (Mrs. Charles R. Morson)*	" " "	April 15, 1896
3325.	*Albina Yale (Mrs. Ed. J. Wheeler)*	" " "	
3326.	*Florence Voorhees*	" " "	
3327.	*Florence Ward*	" " "	
3328.	*Julia Trowbridge Seymour*	" " "	Jan. 22, 1899
3329.	*Bertha Whittemore*	" " "	Oct. 28, 1891
3330.	*Marion E. Platt*	" " "	Feb. 7, 1894
3331.	*Mary B. Hull*	" " "	Nov. 28, 1894
3332.	*Harvey M. Munsell*	" " "	
3333.	*Mary C. Munsell (Harvey M.)*	" " "	Nov. 13, 1890
3334.	*Mary Isabel Munsell*	" " "	
3335.	*Cornelius N. Bliss, Jr.*	" " "	
3336.	*Sadye T. Roe*	" " "	Mch. 2, 1892
3337.	*Edward P. Cutter*	" " "	June 11, 1898
3338.	*Louisa F. Boyd (Samuel M.)*	" " "	Oct. 14, 1896
3339.	*Grace May Hodson*	" " "	
3340.	*Frank B. Newell*	" " "	
3341.	*George W. Jordan*	" " "	
3342.	Robert J. McNickle	May 28, 1890	Mch. 28, 1894
3343.	Deivi H. Jones	" " "	Nov. 28, 1894
3344.	George B. Sterling	" " "	Jan. 26, 1898
3345.	Frances L. Taintor (Henry F.)	" " "	Mch. 29, 1893
3346.	*John Ostrander*	June 1, 1890	Nov. 28, 1894
3347.	*Grace M. Sinclair*	" " "	Oct. 4, 1893
3348.	J. Miller Crampton	Oct. 1, 1890	Nov. 15, 1895
3349.	Susie F. Crampton (wid. J. Miller)	" " "	Oct. 21, 1896
3350.	Fannie W. Embree (wid. Geo. W.)	Dec. 3, 1890	Jan. 17, 1894
3351.	Emily W. Bowne (Edward R.)	" " "	Jan. 17, 1894
3352.	*Matthew S. Borden*	Dec. 7, 1890	
3353.	Julia E. Haven (wid. Carolus)	Jan. 28, 1891	April 12, 1893
3354.	Eliza S. Haven	" " "	April 12, 1893
3355.	Julia Haven	" " "	April 12, 1893
3355½.	Robert B. Fleming	" " "	
3356.	Mary A. Fleming (wid. Wm. E.)	" " "	
3357.	Charles D. Brooks	" " "	
3358.	James H. McCurdy	" " "	Oct. 23, 1895
3359.	Mary A. Pirrie (John K.)	" " "	April 12, 1893
3360.	*Edith J. Hawley (Mrs. Williams)*	Feb. 1, 1891	June 6, 1894
3361.	*Sarah Hawley (Mrs. T. Halsted Myers)*	" " "	
3362.	*James Taylor Harrington*	" " "	
3363.	*Carrie E. Grace*	" " "	
3364.	Shukrae Amir Alian	April 1, 1891	Sept. 28, 1892
3365.	Dorman T. Warren	" " "	Nov. 11, 1896
3366.	Harriet C. Warren (Dorman T.)	" " "	Nov. 11, 1896
3367.	Joseph Singleton	" " "	

No.	Name.	When Received.	When Removed.
3368.	Henrietta E. Singleton (Joseph)	April 1, 1891	April 23, 1894
3369.	Fung Hong	" " "	
3370.	Ju Yuk	" " "	
3371.	Chu Shuey		
3372.	*Howard S. Borden*	April 5, 1891	
3373.	*Charles T. Van Winkle*	" " "	Nov. 28, 1894
3374.	*Alfred R. Thoman*	" " "	Dec. 8, 1897
3375.	*Jane Wallace Platt*	June 7, 1891	Feb. 7, 1894
3376.	*Marie B. Poole*	" " "	
3377.	John S. Macnab	Sept. 30, 1891	Dec. 2, 1896
3378.	Jeanie G. Macnab (John S.)	" " "	Dec. 2, 1896
3379.	Archibald M. Stewart	" " "	April 11, 1894
3380.	Agnes O. Stewart (Archibald M.)	" " "	April 11, 1894
3381.	John Smith	" " "	Nov. 21, 1894
3382.	Emma Bogardus	Dec. 2, 1891	
3383.	John Douglas	" " "	
3384.	Oscar G. Harrison	" " "	Jan. 14, 1894
3385.	Robert C. Hamilton	" " "	Nov. 28, 1894
3386.	Gilberta A. Dallas (Alexander)	" " "	Sept. 26, 1894
3387.	*Seth M. Milliken*	Dec. 6, 1891	Oct. 21, 1896
3388.	*Francis B. Elgas*	" " "	Oct. 17, 1894
3389.	*William Taylor Elgas*	" " "	Oct. 17, 1894
3390.	*Matthew J. Elgas, Jr.*	" " "	Oct. 17, 1894
3391.	William L. Russell	Feb. 3, 1892	Nov. 28, 1900
3392.	Benjamin J. Jarrett	" " "	May 30, 1894
3393.	*Francis Caruthers*	Feb. 7, 1892	Nov. 12, 1893
3394.	Charles W. White	Mch. 30, 1892	Feb. 14, 1894
3395.	George S. Edgell	" " "	
3396.	Oliver C. Gardiner	" " "	Oct. 31, 1892
3397.	Amos H. Stephens	June 1, 1892	
3398.	Alexander McCubbin	" " "	April 22, 1896
3399.	Alison M. B. McCubbin (Alex.)	" " "	April 22, 1896
3400.	Gertrude Moore Pierce (John)	Sept. 28, 1892	May 27, 1893
3401.	William L. Thacher	Nov. 30, 1892	
3402.	Charles P. Hallock	" " "	Jan. 9, 1895
3403.	John Thorne	Feb. 1, 1893	Oct. 21, 1896
3404.	Ann A. Thorne (John)	" " "	Oct. 21, 1896
3405.	Emma Scherb	" " "	
3406.	*Elizabeth C. Warner*	Feb. 5, 1893	
3407.	Laura A. Barrett	Mch. 30, 1893	
3408.	Alexander S. McLeod	" " "	Mch. 25, 1896
3409.	*Mabel L. Johnson*	April 2, 1893	May 2, 1894
3410.	*Alice H. Robinson*	" " "	Nov. 28, 1900
3411.	Margaret H. Kemp (George W.)	June 4, 1893	
3412.	Jeanie Macnab	" " "	Nov. 14, 1894
3413.	Amelia C. Dailey	" " "	Feb. 3, 1897
3414.	Vieva P. Fisher (Joel E.)	" " "	
3415.	Louise E. Stowell (William L.)	" " "	
3416.	Henry A. Stimson	" " "	Oct. 21, 1896
3417.	Alice B. Stimson (Henry A.)	" " "	Oct. 21, 1896
3418.	Alice M. Stimson	" " "	Oct. 21, 1896
3419.	Julia C. Stimson	" " "	Oct. 21, 1896
3420.	Grace B. Marshall (wid. Robert)	" " "	
3421.	*Fannie P. Carstein*	" " "	Feb. 3, 1897
3422.	*Ferdinand S. Carstein*	" " "	Feb. 3, 1897

No.	Name.	When Received.	When Removed.
3423.	*Fanny Schmitt Zoller*	June 4, 1893	
3424.	*David Stevenson*	" " "	Nov. 28, 1900
3425.	*Walter M. Phillips*	" " "	Nov. 28, 1900
3426.	*Peter Almquist*	" " "	
3427.	*Charles A. Bruce*	" " "	
3428.	Martin H. Early	Oct. 8, 1893	
3429.	Clarence W. Bowen	" " "	Oct. 21, 1896
3430.	Roxanna W. Bowen (Clarence W.)	" " "	Oct. 21, 1896
3431.	Will A. Babbit	" " "	June 19, 1895
3432.	Edwin F. Tripp	" " "	Jan. 15, 1896
3433.	Waldo H. Sherman	" " "	
3434.	Abbie P. Sherman (Waldo H.)	" " "	
3435.	Clarence W. Eckardt	" " "	
3436.	May P. Harrison (wid. Oscar G.)	" " "	April 15, 1896
3437.	*Edward W. Browning*	" " "	
3438.	*Annie E. McCubbin*	" " "	April 22, 1896
3439.	*Sarah McCubbin*	" " "	April 22, 1896
3440.	Mary J. Little (Francis)	Dec. 3, 1893	Mch. 30, 1898
3441.	Henry A. Newell, Jr.	" " "	Oct. 21, 1896
3442.	Mary F. Newell (Henry A., Jr.)	" " "	Oct. 21, 1896
3443.	Eleanor Close	" " "	Oct. 21, 1896
3444.	Martha Close	" " "	
3445.	Rebecca Close	" " "	Oct. 21, 1896
3446.	Chester Holcombe	" " "	
3447.	Olive K. Holcombe (Chester)	" " "	July 28, 1896
3448.	Margaret Smith (John)	" " "	Nov. 14, 1900
3449.	Hubert E. Rogers	" " "	April 8, 1896
3450.	Ellen C. Parsons	" " "	
3451.	Fred H. Meserve	" " "	Oct. 21, 1896
3452.	Eugene C. Savidge	" " "	
3453.	Isaac D. Blodgett	" " "	
3454.	Mary L. Blodgett (Isaac D.)	" " "	
3455.	Harriette M. Blodgett	" " "	
3456.	Adelbert L. Eastman	" " "	
3457.	Josephine A. Eastman (Adelbert L.)	" " "	
3458.	Tom Chun	" " "	
3459.	Jane Taylor McKewan (J. P.)	" " "	
3460.	Talemadge S. Hand	" " "	Feb. 8, 1899
3461.	Katherine W. Hand (Talemadge S.)	" " "	Feb. 8, 1899
3462.	*Harrington S. Paine*	" " "	
3463.	Jeannie L. Jillson	Feb. 4, 1894	Oct. 21, 1896
3464.	Henri P. Hoffer	" " "	
3465.	Clarence E. Dobbin	" " "	Oct. 21, 1896
3466.	John H. Abegg	" " "	
3467.	Isabel McKinstry (Robert)	" " "	
3468.	Chu Fu Kin Pai	" " "	
3469.	Julia B. Sutton	" " "	Nov. 18, 1896
3470.	Catherine L. Everitt (wid. Edward)	" " "	
3471.	Ellen B. Cutter (John A.)	" " "	May 29, 1895
3472.	Amelia Freeman (wid. Alfred)	" " "	
3473.	F. Burton Otis	" " "	Jan. 18, 1899
3474.	*Hermine J. Wedekind*	" " "	
3475.	*Bella C. Lyall*	" " "	
3476.	Ernest N. Weston	April 1, 1894	
3477.	George L. Leonard	" " "	

No.	Name.	When Received.	When Removed.
3478.	James E. Simmons	April 1, 1894	Jan. 8, 1897
3479.	Charles A. A. During	" " "	June 5, 1896
3480.	Jane During (Charles A. A.)	" " "	June 5, 1896
3481.	Charles E. Mitchell	" " "	
3482.	Cornelia E. Mitchell (Charles E.)	" " "	
3483.	George H. Mitchell	" " "	
3484.	*Madeline Warren (Mrs. Harris B. Fisher)*	" " "	
3485.	*Helen Lincoln*	" " "	
3486.	*Mary A. Downey*	" " "	
3487.	*John Irving Downey*	" " "	
3488.	*Francis R. Parker*	" " "	
3489.	William G. Pilgrim	" " "	Nov. 28, 1900
3490.	Charles L. Thorne	June 3, 1894	Mch. 28, 1900
3491.	William H. Whitney	" " "	Feb. 26, 1896
3492.	Emma G. Whitney (William H.)	" " "	Feb. 26, 1896
3493.	Frederick E. Hawkesworth	" " "	Sept. 26, 1894
3494.	*Charles H. Shepherd*	" " "	
3495.	*Daisy F. Rockwell*	" " "	Sept. 30, 1896
3496.	*Leonora Weigel (wid. Alfred)*	" " "	
3497.	*Mabel C. Mead*	" " "	
3498.	Alfred Vedder	Oct. 7, 1894	
3499.	*Charles R. Morson*	" " "	April 15, 1896
3500.	*Frederick J. Voss*	" " "	April 19, 1899
3501.	Mary J. Fisk (wid. Henry B.)	Dec. 2, 1894	Dec. 9, 1896
3502.	Elizabeth L. Ely	" " "	Oct. 21, 1896
3503.	Mary E. Lucas (George C.)	" " "	Oct. 21, 1896
3504.	Susan M. Ketcham	" " "	Oct. 7, 1896
3505.	Mira C. Healy	" " "	Feb. 17, 1897
3506.	Stephen Young	Feb. 3, 1895	Nov. 28, 1900
3507.	Aurora T. Green (Horace)	" " "	
3508.	Linna C. Bixby (A. William)	" " "	Dec. 30, 1896
3509.	Thomas A. Fair	" " "	
3510.	Annie C. Fair (Thomas A.)	" " "	
3511.	Frank L. Underwood	" " "	Oct. 21, 1896
3512.	Theodosia S. Underwood (Frank L.)	" " "	Oct. 21, 1896
3513.	Grace H. Underwood	" " "	Oct. 21, 1896
3514.	Nellie L. Simmons (John P.)	" " "	May 26, 1897
3515.	*Carl J. Carlberg*	" " "	Mch. 24, 1897
3516.	*Lillian Kemp*	" " "	Nov. 28, 1900
3517.	Maude F. Reynolds	April 7, 1895	Mch. 29, 1899
3518.	Anselm Schaff	" " "	Oct. 28, 1896
3519.	*Lucile H. Stimson*	" " "	Oct. 21, 1896
3520.	*Frederick G. Hodson*	" " "	
3521.	Bernard Angel	June 2, 1895	
3522.	Fanny B. Angel (Bernard)	Oct. 6, 1895	
3523.	Helen E. Dana	June 2, 1895	Oct. 21, 1896
3524.	Emma L. Dana	" " "	Oct. 21, 1896
3525.	Edith Hoover	Oct. 6, 1895	Sept. 29, 1897
3526.	*Elvina Grosjean*	June 2, 1895	Feb. 17, 1897
3527.	*Helen Wilson*	" " "	
3528.	Alvan W. Perry	Oct. 6, 1895	
3528½.	William R. Arnold	" " "	Nov. 16, 1898
3529.	Sophia A. Walker (Mrs.)	Dec. 1, 1895	Oct. 21, 1896
3530.	Isabella Ditjen (Mrs.)	" " "	

No.	Name.	When Received.	When Removed.
3531.	Shearjashub Bourne	Dec. 1, 1895	Oct. 21, 1896
3532.	Susan K. Bourne (Shearjashub)	" " "	Oct. 21, 1896
3533.	Edgar K. Bourne	" " "	Oct. 21, 1896
3534.	Sydney H. Bourne	" " "	Oct. 21, 1896
3535.	Mary J. Bourne	" " "	Oct. 21, 1896
3536.	Rose M. Bourne	" " "	Oct. 21, 1896
3537.	John W. Follett	" " "	Oct. 21, 1896
3538.	Augusta M. Follett (John W.)	" " "	Oct. 21, 1896
3539.	Bessie A. Follett	" " "	Oct. 21, 1896
3540.	Arthur Toan	" " "	Feb. 17, 1897
3541.	Nathaniel M. Pratt	" " "	Mch. 31, 1897
3542.	Ellen W. Dimmick	" " "	
3543.	Margaret Gunn	Feb. 2, 1896	Nov. 28, 1900
3544.	Stephen Shahzadeyian	" " "	July 8, 1896
3545.	Nishan M. Boyajian	" " "	Mch. 10, 1897
3546.	Garabed Sachaklian	" " "	April 12, 1900
3547.	*Cornelius Beck*	" " "	Oct. 21, 1896
3548.	*Roland C. Cook*	" " "	
3549.	Charles B. Bliss	April 5, 1896	
3550.	James Martin	" " "	
3551.	Margaret T. Martin (James)	" " "	
3552.	Margaret E. Martin	" " "	Nov. 28, 1900
3553.	*Jospehine J. Martin*	" " "	Nov. 28, 1900
3554.	*Isabella W. Siegrist (Mrs. John)*	" " "	
3555.	*Emily E. Siegrist*	" " "	
3556.	*Agnes L. Fish*	" " "	Oct. 25, 1899
3557.	*Grace Ives Washburn*	" " "	
3558.	Edith Waid	" " "	
3559.	Abigail Kean (wid. James)	June 7, 1896	Mch. 29, 1899
3560.	Ida M. Salmon (Mrs. Robert S. Stapleton)	Dec. 6, 1896	
3561.	Edward W. Peet	" " "	
3562.	Lucy H. Peet (Edward W.)	" " "	
3563.	Kwai F. Pang	Feb. 7, 1897	
3564.	Ella R. McCloy (William H.)	" " "	
3565.	*William H. McCloy*	" " "	
3566.	*Tom Leng*	" " "	
3567.	William E. Chamberlin	April 4, 1897	
3568.	Cyrus W. Minor	" " "	
3569.	Jennie A. Minor (Cyrus W.)	" " "	
3570.	*Herbert D. Minor*	" " "	
3571.	Grace E. Lowe	June 6, 1897	Sept. 13, 1899
3572.	Elisha V. Bladen	" " "	
3573.	*Irving R. Fisher, Jr.*	" " "	
3574.	*Mary B. Fisher*	" " "	
3575.	*Janet R. Wilson*	" " "	
3576.	Lizzie Miller (wid. Roswell C.)	Dec. 5, 1897	
3577.	Roberta F. Miller	" " "	
3578.	Mabel R. Miller	" " "	
3579.	*Alice R. Fish*	" " "	Dec. 14, 1898
3580.	*Pamela W. Lyall*	" " "	
3581.	Ada M. Bigelow (Mrs. Wm. J. Finch)	Feb. 6, 1898	
3582.	Menzies Macadam (Miss)	" " "	Feb. 13, 1898
3583.	*Roderick A. Dorman*	" " "	
3584.	*Hamilton A. Gordon*	" " "	

No.	Name.	When Received.	When Removed.
3585.	*Clarence T. Gordon*	Feb. 6, 1898	
3586.	Charles E. Jefferson	April 3, 1898	
3587.	Belle Jefferson (Charles E.)	" " "	
3588.	Mildred H. Fanning (Neuville, O.)	" " "	April 12, 1899
3589.	Margaret S. Stephens (Amos H.)	" " "	
3590.	*William G. Martin*	" " "	
3591.	*Alfred Martin*	" " "	
3592.	*William J. Finch*	" " "	
3593.	*Warren W. Ward*	" " "	
3594.	*Alice G. Raymond*	" " "	
3595.	Alexander Frazer	June 5, 1898	
3596.	Isabel A. Crosby (wid. Wellington)	" " "	
3597.	Herbert G. Wadhams	" " "	May 2, 1900
3598.	William R. Fearn	" " "	
3599.	Doretta K. Fearn (William R.)	" " "	
3600.	Evelyn Batchelder	" " "	
3601.	Thomas Edward Barr	" " "	
3602.	Hannah G. Barr (Thomas Edward)	" " "	
3603.	K. Beatrice Barr	" " "	
3604.	*James Surridge*	" " "	
3605.	Mary E. F. Smith (wid. Emory W.)	Oct. 2, 1898	
3606.	Thomas G. Barr	" " "	
3607.	Walter B. Mahony	" " "	
3608.	Philip W. Ayers	" " "	
3609.	*Margaret Parker*	" " "	
3610.	*Pang Suey*	" " "	
3611.	*Mark Thun*	" " "	
3612.	Hartwell S. Greene	Dec. 4, 1898	
3613.	Lillian Cowles	" " "	
3614.	Alice E. Sanborn	" " "	Sept. 13, 1899
3615.	Amzi Lewis Camp	" " "	
3616.	Antoinette Camp (Amzi Lewis)	" " "	
3617.	Frederick Augustus Camp	" " "	
3618.	Antoinette Louise Camp	" " "	
3619.	Olinda Anne Camp	" " "	
3620.	Kate Cristine Camp	" " "	
3621.	Clara Matilda Camp	" " "	
3622.	Charles C. Bailey	" " "	
3623.	Charles W. Robinson	" " "	
3624.	Sarah A. Robinson (Charles W.)	" " "	
3625.	Emma S. Warren	" " "	
3626.	Mary F. Thompson	" " "	
3627.	Charles C. Gates	" " "	
3628.	*Jennie McGee*	" " "	
3629.	*Edward C. Warren*	" " "	
3630.	*Elias Esber*	" " "	
3631.	*Alice Longfellow Cilley (Mrs. Harry Hibbard Weist)*	" " "	
3632.	Flora A. Linnell	Feb. 5, 1899	
3633.	Bessie Adams	" " "	
3634.	Rebecca Knight	" " "	
3635.	Charles B. Doolittle	" " "	
3636.	Heléne La Bonté	" " "	
3637.	*Isabel Somerville*	" " "	
3638.	*Anna Dreadon McGonigle*	" " "	
3639.	Stefano L. Testa	April 2, 1899	May 23, 1900

No.	Name.	When Received.	When Removed.
3640.	Fidelia C. Warner	April 2, 1899	
3641.	Sarah Hunt	" " "	
3642.	Katharine H. Duncan	" " "	
3643.	*Sarah May Tice*	" " "	
3644.	*Katherine Anna Ruehl*	" " "	
3645.	*Adolphe Weber*	" " "	
3646.	*Frederick Phelps Porter*	" " "	
3647.	*Tom Sing*	" " "	
3648.	*Richard Tweedy*	" " "	
3649.	*Henry Edwards Wright*	" " "	
3650.	*John R. Stewart*	" " "	
3651.	*Amelia A. Stewart (John R.)*	" " "	
3652.	William L. Ramsay	June 4, 1899	
3653.	Agnes D. Ramsay (William L.)	" " "	
3654.	John Munro	" " "	
3655.	Anna R. Munro (John)	" " "	
3656.	Elizabeth S. Spring (wid. Marshall)	" " "	
3657.	Bertha R. Spring	" " "	
3658.	Julia E. Haven (wid. Carolus)	" " "	
3659.	Elizabeth Sanderson Haven	" " "	
3660.	Julia Haven	" " "	
3661.	Benjamin W. Tice	" " "	
3662.	Mary E. Tice (Benjamin W.)	" " "	
3663.	J. Raymond Ellinwood	" " "	
3664.	Channel P. Townsley	" " "	
3665.	Theodore Perrin	" " "	
3666.	Richard C. Rendell	" " "	
3667.	George W. Lock	" " "	
3668.	Lizette Herrmann	" " "	
3669.	Annie S. Joseph	" " "	
3670.	Sophia Benz	" " "	
3671.	William Wesley Carter	" " "	
3672.	*Walter Palmer Anderton*	" " "	
3673.	Florence McKesson Eckardt (Clarence W.)	Oct. 1, 1899	
3674.	William H. Rath	" " "	
3675.	Marian Folsom Rath (William H.)	" " "	
3676.	*Helen Isabel Matthew*	" " "	
3677.	*Mark Chung*	" " "	
3678.	Estelle Hynes Warner (Franklin H.)	Dec. 3, 1899	
3679.	Kevoek Boyajian	" " "	
3680.	Jane Mathews (wid. John)	" " "	
3681.	Marion W. Mathews	" " "	
3682.	Grace C. Nelson (Frank G.)	" " "	
3683.	Elizabeth Richards	" " "	
3684.	Annie M. McEwan	" " "	
3685.	Jane P. McEwan	" " "	
3686.	Emily L. McEwan	" " "	
3687.	George N. Edwards	" " "	
3688.	Arthur J. Wyman	" " "	
3689.	Robert Roy McGeorge	" " "	
3690.	Thomas C. Ham	" " "	
3691.	Margaret S. Rehn (Frank K. M.)	" " "	
3692.	Annie L. Partridge	" " "	
3693.	*Katharine Richards*	" " "	
3694.	*Joseph H. Coffield*	" " "	

No.	Name.	When Received.	When Removed.
3695.	*Frank K. M. Rehn, Jr.*	Dec. 3, 1899	
3696.	*Harriet Burhans*	" " "	
3697.	*Hedwig Liebl*	" " "	
3698.	George H. Dunham	Feb. 4, 1900	
3699.	Julia E. Dunham (George H.)	" " "	
3700.	Margaret Young	" " "	
3701.	Harry Finch Howes	" " "	
3702.	John Soha	" " "	
3703.	T. Myrddin Jones	" " "	
3704.	Jennie Hartley Jones (T. Myrddin)	" " "	
3705.	Ann Augusta Coit (Alonzo H.)	" " "	
3706.	Margaret Burnet Phelps (Dudley)	" " "	
3707.	*Alice M. Dean*	" " "	
3708.	*Maud V. Gates*	" " "	
3709.	*Walter Richards Wheeler*	" " "	
3710.	Joseph G. Coney	April 1, 1900	
3711.	Watson W. Hurlburt	" " "	
3712.	Mary L. Sproul	" " "	
3713.	Mary Agnes Teasdale	" " "	
3714.	Arthur C. Rowe	" " "	
3715.	Matilda A. Rowe (Arthur C.)	" " "	
3716.	Rufus H. Rowe	" " "	
3717.	Kenneth P. Rowe	" " "	
3718.	William L. Hope Simpson	" " "	
3719.	Lois M. Townsley (Channel P.)	" " "	
3720.	Maria L. Tompkins (wid. Jordan D.)	" " "	
3721.	Alfred W. Fisher	" " "	
3722.	Isabel Fisher (Alfred W.)	" " "	
3723.	Ella Cameron Lockerby	" " "	
3724.	Anna M. Lucken	" " "	
3725.	Rose Lynch	" " "	
3726.	*Zurvina T. Gates (Royal A.)*	" " "	
3727.	*Herbert Mead*	" " "	
3728.	Isabella O. Rough	June 3, 1900	Nov. 7, 1900
3729.	Jessie Comfort	" " "	
3730.	George S. Johnson	" " "	
3731.	Mary J. Gordon	" " "	
3732.	*Olga A. Helenius*	" " "	
3733.	*James Reid*	" " "	
3734.	Thom Quing	Oct. 7, 1900	
3735.	*Tom Jen*	" " "	
3736.	Anna E. Gainstrom	" " "	
3737.	Anna C. Mellick (wid. James B.)	Dec. 2, 1900	
3738.	Anna C. Mellick	" " "	
3739.	Henry S. Mellick	" " "	
3740.	Emily Herrmann	" " "	
3741.	Adele Hunter (Andrew)	" " "	
3742.	Charles R. Young	" " "	
3743.	Grant Stanley	" " "	
3744.	*Elizabeth Wiggins (Thomas)*	" " "	
3745.	*Louis R. Kaufman*	" " "	
3746.	David H. Holmes	" " "	
3747.	Maud A. Holmes (David H.)	" " "	
3748.	William R. McFarland	" " "	
3749.	Elizabeth M. Harris	" " "	

SUMMARY OF ADDITIONS AND REMOVALS IN THE BROADWAY TABERNACLE CHURCH SINCE ITS ORGANIZATION.

DATE.	Additions.				Removals.						Total Number of Members.
	Letter.	Profession.	Restored to Roll.	Total.	Letter.	Died.	Fellowship Withdrawn.	Excommunicated.	Absentee Roll.	Total.	
July 6, 1840...	67	..	..	67	..	..	..	..	..	..	67
March 1, 1841...	37	3	..	40	..	..	..	..	..	..	107
Feb. 28, 1842...	87	15	..	102	7	1	..	..	..	8	201
Feb. 27, 1843...	63	59	..	122	33	2	..	..	..	35	288
Feb. 27, 1844...	58	37	..	95	29	4	..	..	..	33	350
Feb. 25, 1845...	19	17	..	36	29	2	..	1	..	32	354
Feb. 24, 1846...	38	8	..	46	38	1	..	1	..	40	360
March 9, 1847...	36	50	..	86	40	2	2	..	..	44	402
Feb. 29, 1848...	23	19	..	42	32	3	..	..	..	35	409
Feb. 27, 1849...	25	12	..	37	39	7	..	..	..	46	400
Feb. 26, 1850...	22	17	..	39	24	10	..	1	..	35	404
Feb. 25, 1851...	24	5	..	29	39	3	..	..	..	42	391
March 1, 1852...	39	24	..	63	78	7	5	2	..	92	362
March 1, 1853...	19	15	..	34	40	5	23	2	..	70	326
Feb. 27, 1854...	26	..	..	26	32	8	14	..	..	54	298
Feb. 27, 1855...	15	6	..	21	43	2	5	..	..	50	269
Feb. 26, 1856...	20	11	..	31	27	2	6	..	..	35	265
Feb. 24, 1857...	27	11	..	38	24	1	8	..	..	33	270
March 1, 1858...	18	4	..	22	14	3	1	..	..	18	274
March 1, 1859...	60	41	..	101	29	4	5	1	..	39	336
Feb. 28, 1860...	44	9	..	53	27	2	3	1	..	33	356
Feb. 26, 1861...	39	5	..	44	30	3	..	..	..	33	367
Feb. 26, 1862...	102	12	..	114	22	7	3	1	..	33	448
Feb. 24, 1863...	38	16	..	54	30	5	1	..	..	36	466
March 1, 1864...	35	28	..	63	22	10	8	1	..	41	488
Feb. 28, 1865...	39	8	..	47	32	5	..	1	..	38	497
Feb. 27, 1866...	33	13	..	46	29	6	..	..	..	35	508
Feb. 26, 1867...	29	22	..	51	31	12	..	..	..	43	516
Feb. 28, 1868...	38	22	..	60	33	8	..	..	..	41	535
March 3, 1869...	37	23	..	60	33	6	..	1	..	40	555
March 2, 1870...	23	25	..	48	43	5	1	..	..	49	554
March 1, 1871...	19	14	..	33	34	8	..	..	..	42	547[13]
Feb. 28, 1872...	38	24	..	62	25	6	..	1	..	32	578[13]
Dec. 31, 1872[1]..	20	9	1[2]	30	19	4	..	..	..	23	585
" " 1873...	90	46	..	136	29	8	..	..	..	37	683
" " 1874...	55	39	..	94	13	12	..	1	..	26	751
" " 1875...	74	85	..	159	37	9	..	1	..	47	863
" " 1876...	60	90	..	150	29	14	..	..	..	43	970
" " 1877...	56	43	..	99	109[3]	11	12	1	..	133	936
" " 1878...	48	25	..	73	31	10	..	..	..	41	968
" " 1879...	52	15	..	67	30	12[4]	..	..	..	42	993
" " 1880...	60	21	..	81	29	18[5]	..	..	..	47	1,027
" " 1881...	47	12	..	59	37	17	..	..	..	54	1,032
" " 1882...	42	15	..	57	22	12	..	1	..	35	1,054
" " 1883...	42	19	..	61	22	8	..	..	..	30	1,085
" " 1884...	60	22	..	82	32	16	..	..	..	48	1,119
" " 1885...	40	19	..	59	42	18[6]	..	..	..	60	1,118
" " 1886...	40	29	..	69	24	13	..	2	..	39	1,148
" " 1887...	38	33	..	71	30	12	..	..	..	42	1,177
" " 1888...	58	16	..	74	39	7	..	..	..	46	1,205
" " 1889...	38	25	..	63	40	15	..	..	..	55	1,213
" " 1890...	35	24	..	59	37	15	..	..	..	52	1,220
" " 1891...	26	13	..	39	54	16	1	..	..	70	1,189
" " 1892...	11	1	..	12	34	19	..	..	..	53	1,148
" " 1893...	46	14	..	60	64	26	..	..	..	90	1,118
" " 1894...	30	13	..	43	84	29[7]	4	..	196	313	851[12]
" " 1895...	31	6	11	48	47	18[8]	..	..	..	65	833[12]
" " 1896...	13	7	4	24	118[9]	9	..	..	..	127	730
" " 1897...	10	8	2	20	28[10]	14	..	1	10	53	697
" " 1898...	35	16	1	52	24	9	..	..	1	34	716[11]
" " 1899...	47	19	..	66	19	14	5	..	..	38	751[12]
" " 1900...	42	10	1	53	31	13	2	..	31	77	718

[1] Beginning Dec., 1872, statistics are reported at end of calendar year. [2] Letter returned not used.
[3] 90 to Bethany Church. [4] 1 not previously reported. [5] not previously reported.
[6] 5 not previously reported. [7] 15 not previously reported. [8] 3 not previously reported.
[9] 66 to Manhattan Church. [10] 13 to Manhattan Church.
[11] On recount corrected in 1899 to 723. [12] On recount corrected in 1900 to 742.
[13] Records incomplete.

LIBRARY
WINEBRENNER THEOLOGICAL
SEMINARY

BX
7255
.N4
B85

79- 1318

Ward, Susan Hayes
History of the Broadway
Tabernacle Church.

DATE DUE

FACULTY

WINEBRENNER THEOLOGICAL
SEMINARY LIBRARY
701 E. Melrose Avenue
Findlay, Ohio 45840

WINEBRENNER SEMINARY
BX7255.N4 B85 wimai
Ward, Susan Hayes/The history of the Bro
3 0733 00023 6356
WINEBRENNER SEMINARY LIBRARY